

don't snccr,
baby

MCGILL DAILY

she got stuck,
we got stoke

VOL. 56 — No. 68

MONTREAL, FRIDAY, JANUARY 27, 1967

3 cents

UGEQ wins total approval of SDU

by RITA SHERMAN

Over a hundred members of the Students for a Democratic University voted unanimously yesterday to support McGill's entry into UGEQ in the February 8 referendum.

The lack of dissension at the meeting was a direct result of SDU's structural organization. The group requires section meetings consisting of about ten members to discuss an issue before it is presented for action at a plenary meeting.

The section meetings concerning McGill's stand in respect to student unions took place within the past two weeks. After discussions of the pros and cons of membership in either CUS or UGEQ, a consensus was reached which was reflected in yesterday's plenary meeting.

The concern of the meeting then moved to what SDU's role on campus should be with respect to the UGEQ issue. A motion was passed that a series of short pamphlets, each dealing with a separate aspect of McGill's position with respect to national unions, be prepared and distributed.

Three suggestions for future actions of SDU were brought up: that SDU take a stand against the conducting of secret research by faculty members at McGill, that the new government loan and bursary system be attacked as "rather unfair," and that SDU draw up a students' Bill of Rights.



Barry Lesser

UNANIMOUS . . . support for McGill's entry into UGEQ was the result of a noon-time Students for a Democratic University meeting. Here, the students look on during the discussion, which took place in the Union ballroom.

DREAM DATE

Will the holder of Plumbers Ball ticket no. 167 leave his name and telephone number with the porter in the Macdonald Eng. Bldg. or at the ticket booth in the McConnell Bldg.

U de M carnival: a-macing

The Quebec Provincial Police paid a visit to the University of Montreal sports arena yesterday to reclaim the mace of Quebec's Legislative Assembly.

Jean Doré, President of the Faculty of Law at the university led a small band of fellow faculty members to the House very

early Wednesday morning. Meanwhile, one of their comrades had been hiding in the basement toilet Tuesday night. He somehow managed to take the mace out of the vault where it was kept, using a crowbar.

After leaving a note behind thanking the House for the loan, the students fled with their prize. The mace was placed on display along with other stolen items in U of M's sports arena. The students were taking part in the university's annual Winter Carnival looting contest.

The stunt proved embarrassing to the Assembly because without the mace, symbol of authority and of the Throne, there could be no session until returned. Consequently, the provincial parliament lay idle Wednesday and part of yesterday.

J. M. Roberge, sergeant-at-arms of the Legislative Assembly, tried to cover up the government's state of embarrassment by describing the coup as impossible. He had no idea where the students could have obtained a mace which so closely resembled the one in the House. "It is a mystery to me," he said.

The fact came into the open
(Continued on page 3)

Black Power advocate to address student body

Stokely Carmichael, chairman of the Student Non-violent Co-ordinating Committee and leader of the Black Power movement in the United States, will speak at McGill on February 23 under the sponsorship of the Students' Council.

Council Tuesday night reaffirmed its decision to invite Carmichael and voted to charge an admission of \$1 for students and \$2 for the public to his address. This latter vote overturned a Council decision of the previous week.

All proceeds of the meeting will go to SNCC. Carmichael will also appear at U de M and on the CBC program "The New Generation" while in Montreal.

The question of charging admission caused much disagreement at both Council meetings. Last week, Council voted not to charge admission after Students' Society President Jim McCoubrey said he thought Carmichael would come even if admission were not charged.

Several members, including McCoubrey, opposed charging admission on the grounds that if Council is to invite speakers, all students should have a chance to hear them regardless of whether

they are willing to pay an admission charge.

Tuesday night, however, David Tarlo, in charge of Carmichael's visit, informed Council that Carmichael would not come unless there was a good chance of making some money for his organization. After a two-hour debate, the motion and amendments involving sharing expenses with U de M were defeated. Michael Vineberg (Law) then moved to
(Continued on page 3)

Carabin errs on Quartier policy

by SANDRA SCHECTER

Nicole Fortin, editor of the Quartier Latin, has accused Le Carabin, the Laval student newspaper of misquoting her reference to her paper's new policy.

Le Carabin alleged Miss Fortin had stated that Quartier Latin would, from now on assume "an extreme left policy" and would attempt no further compromise with the council or the administration. It also carried a slogan saying, "no more compromises between fascism and the left", referring to the Quartier Latin's new stand.

Miss Fortin said that she had made "no such statement. I did say that during the first term we tried to take a stand which would be fair to both the left and the executive, but that now it would be impossible. But it will be equally impossible to become more left."

The editor of Quartier Latin has synonymized certain statements of the executive with the attitude of a fascist regime. She accused the council of saying often, "We are the state within the state". Nevertheless, she assured a Daily reporter that during the past two weeks "there has been no problems with the executive."

Miss Fortin once again emphasized her intentions to remain editor of Quartier Latin until such time as she would be forced to resign. The plan of the executive to release her from control of a weekly edition has not deterred her. On the contrary, it has freed her from a task which she does "not enjoy in the least."

Parliament elections today

The Centennial Year Model Parliament, with sessions next Tuesday and Wednesday, is being elected today. Make it your Centennial project to vote.

Polls will be located in all major buildings and will be open from 9 to 4. In the Law building, the poll will be open from 9 to 12 and in the McIntyre building from 12 to 4.

The election climaxes a week of campaigning and speech-making which brought several well known political figures to this campus. Last year's turnout of 1500 is expected to be surpassed, according to Parliament Chairman Harvey Schacter.

Five parties will be eligible to form the government. The NDP, who are seeking their third straight victory, are campaigning on a platform of independence, nationalization of industry, price control, withdrawal from NATO and demo-

bilization of the armed forces. Spokesman Saul Ship expects that McGill students will rea-

lize that democratic-socialism is the only answer to Canada's troubles.

Gary Soroka of the CTCM refuses to have his party's policy described as anything except "radical middle". The CTCM would bring to Canada a constitutional monarchy with Pierre Bourgault and Laurier Lapierre as alternate monarchs, being representatives of French and English Canada, respectively. Says CTCM: "Politics is futile. You can't win or lose. For a country you can be proud of, vote CTCM."

The Conservative under Mike Layton are against medicare, withdrawal from NATO, the International Control Com-

(Continued on page 3)

SGWU:NDP victory

Voting was light in today's Model Parliament election at Sir George Williams University, as the NDP got the most votes, but failed to gain a majority.

There is, however, the possibility of a revote, because of alleged election irregularities.

The results, as they now stand, are NDP, 297 votes for 21 seats, Liberals, 269 votes for 19 seats, and PC, 142 votes for 10 seats.

today

SANDWICH THEATRE: "Under Milk Wood", by Dylan Thomas. Union Theatre, third floor, 1:05 pm. Bring your fern.

PSYCHOLOGY CLUB: "The Third Eye": emotional involvement of nurse and patient. E-204, 1:05 pm.

LATIN AMERICAN SOCIETY: Tertulia in Spanish. Union B26, 1 pm.

OPERATION HOST: Questionnaires available in lobbies of Arts, Medical, McConnell Engineering buildings and the Union. 12-2 pm.

FINE ARTS SOCIETY: Last day for art exhibit submissions. All media accepted and all welcome. Prizes. Union 463, 1-2 pm.

FOLK MUSIC SOCIETY: Concert: Rev. Gary Davis and Dave van Ronk. Auditorium 110, Henry Hall Building, SGWU, 8:30 pm.

PRE-MEDICAL SOCIETY: "The dynamics of life in the Medical and the premedical student". McGill medical students' panel discussion. Stewart S1/3, 1 pm.

MODEL PARLIAMENT: Elect your parliament today. Everywhere on campus, 9 am-4 pm.

CHINESE STUDENTS' SOCIETY: Activities Night. Chinese Presbyterian Church, Chinatown, 7 pm.

JAZZ SOCIETY: Jam Session. Union Ballroom, 1 pm.

RVC ART SHOW: Only one day left to bring in entries. All entries to be displayed week of Jan. 30th in RVC, Union 463, 12-2 pm.

NEWMAN: Tickets available at Newman House for Sunday ski trip to Belle Neige. Bus \$2, tow \$3.50, ski equipment \$5, toboggan \$2.50.

CHESS CLUB: B26, 1-3 pm.

RADIO MCGILL: General staff meeting, 1 pm.

FILM SOCIETY: 16 mm series: "Le Trou", by Jacques Becker. L132, 6:30 and 9 pm.

AUGUSTANA HOUSE: Supper, 3483 Peel St., 6:30 pm.

YELLOW DOOR COFFEE HOUSE: Live Jazz; 25¢, coffee included. 3625 Aylmer, 9 pm.

INTERNATIONAL SUPPER: Reserve before 2 pm 842-1156; 85¢, 3625 Aylmer.

FINE ARTS SOCIETY: Anybody interested in sketching come to W130, Arts bldg. from 9:30-11:30 am.

AFRICAN SOCIETY (SGWU): Film show on Africa. All welcome. No admission charge. Rm. 420 Hall Bldg. SGWU, 7:30 pm.

Why Women Act That Way

Why do women go in for concerts and "culture" so much more than men? Believe it or not, the answer's a biological one! And you'll read it in February Reader's Digest—together with other facts that clear up false ideas most men have about the opposite sex. Why are women so clumsy at pitching a ball? Why are they such glib fibbers? Why do they get periodic frenzies of furniture-moving? Why are they forever smelling something burning or hearing burglars? Women as well as men will learn a lot that's surprisingly true in this light-hearted article in February Reader's Digest, now on sale.

PAKISTAN CLUB: A Pakistani Evening, featuring a Pakistani supper, entertainment; Prof. G. C. Dev, philosopher: Union Ballroom, 7 pm.

WEST INDIAN AFFAIRS COMMITTEE: Talk on significance of sports in West Indian society; F. Fealy. Union, 7 pm.

GEOGRAPHICAL SOCIETY: Slide show: "Banff National Park — Canada's Mountain Playground", by Jim Gardner. PSC 349, 1 pm.

PLUMBER'S BALL: The holder of ticket #223 has won a dinner for two at the Stage Coach Inn. Please leave name and phone number with porter in MacDonald Bldg.

Saturday

YAVNEH: Student Forum: "Romantic love, marriage, and orthodox Jewish living". To be followed by a Melave Malka. Buffet Supper, Kumzitz. Members 50¢; non members 75¢.

RVC ART SHOW: Last day to submit entries. Union 463, Women's Union Office.

FILM SOCIETY: 16 mm series: "Le Trou", by Jacques Becker; L132, 6:30 and 9 pm.

CUSO: International Party with returned volunteers, foreign students. Every one welcome. Free. 3625 Aylmer, 9 pm.

CHRISTIAN FELLOWSHIP: Pizza Party: meet at Roddick Gates at 7 pm. Everyone welcome.

Sunday

CHINESE STUDENTS' SOCIETY: Folksinging; RVC common room, 2:30 pm.

MOC: Ski lessons, Glen Mountain. 10:30 am. Bus leaves Roddick Gates at 8 am. Tow tickets \$2.50, bus \$2.50.

ANGLICAN CHAPLAINCY: Eucharist and breakfast; Fred Sawyer, lecturer in theology at Loyola College, will speak. Canterbury House, 3555 University St., 10 am.

ANGLICAN CHAPLAINCY: Inquirer's study group, Canterbury House, 8-9 pm.

LUTHERAN CHAPLAINCY: Communion breakfast; Augusta House, 3483 Peel St., 9 am.



JoAnne Davidson

THE LION-HEARTED . . . crusading in a foreign place. I wonder if souls come more cheaply these days? And now abideth faith, hope and love, these three, but the greatest of these is . . . free bibles?

Neil Stewart Prize

The Neil Stewart Prize for Hebrew Language and Literature, worth \$50, is offered to students at McGill and the affiliated Theological Colleges. An examination will be held in the third week of March on prepared chapters of the Hebrew Bible:

2 Kings 1-13,
Jeremiah 1-5, and
Psalms 1-8,

Names of entrants should be submitted to the office of the Dean of Divinity by February 1.



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10 pm: THESE THREE IN PERSPECTIVE

Tonight's news features controversy, satire and news analysis with a look at the UGEQ issue, and interviews with Robert Nelson and Jim McCoubrey.

This is your last chance to buy

OLD MCGILL '67

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I am a graduate — undergraduate (underline one) between 19-30 and would like you to send me, without obligation, FREE information telling how I can serve a full year in Israel for only \$670 which includes round trip fare. (A limited number of long-term loans are available). I understand a knowledge of Hebrew is not a prerequisite.

NAME (PLEASE PRINT)

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ZIP

Since gorgon died the cartoon, its time to lay the garlands high-heavy on the faithfuls brow. Waspings well to JoAnne (that is it, isn't it) Joanne, Paula, Danny R. Reta, Barb, ever unfailing Barry. Salud, salud came out of the boot, with a foot tapping-neck snapping tune for PETE, PETE, JUMPER, ELLEN, MARC, ELLYQ, and the Great White Stampede.

Are ghettos economic or ethnic. Wasp to eco, Lazar to the people. Is music more tangible an art than painting? Is it more portable. The Wasp roots for art, Lazar whistles away for the melody. The Wasp enjoyed the culture symposium and feel that Lazar had the best. ... Dave.

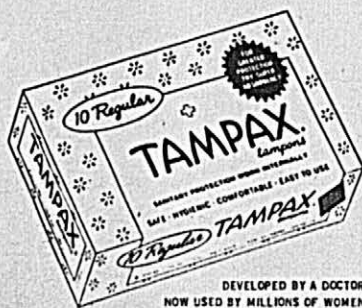
NO THIN ICE



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Parliament...

(Continued from page 1)

mission and recognition of Red China. They are for negative income tax, the enactment of right-to-work laws and prohibition of strikes in Government and Crown Corporations.

Ken Frankel's Liberals prefer you not to vote for them if you hate government, like moose, dislike foreigners and want to make CPR your own. Otherwise you can support tax exemption for investing in Canada, new adoption laws, and increase in foreign aid by voting Liberal.

SEX, recently erected by Andrew Schwam is the NEW party on campus this year. They contest their first election on a platform of "no hatred in the bedroom". World peace through harmony, and less friction surrounding birth control apparatus are the ideals of SEX.

In past years the general outcome has been an NDP victory with runners-up Liberals, PC's, CTCM and "other" in that order. The Young Communist League is not contesting the election this year.

Mace...

(Continued from page 1)

yesterday afternoon when Premier Daniel Johnson sent the Provincial Police to fetch the golden symbol of power. Mr. Remi Paul, President of the Quebec Assembly, pleaded with the students to return the mace because without it, the session could not proceed. The students complied with his wish and gladly handed over their trophy to the authorities.

Several other objects have also been lifted; these include a sculpture by Robert Roussil and Métro's commemorative plaque from the Berri-deMontigny station.

Festivities have included the kidnapping of Mlle Louise Parent and Gilbert Croteau, both of whom opposed Drapeau in the last municipal election, and Joseph Papp, the submarine celebrity.

Black power...

(Continued from page 1)

reconsider and Council passed the motion.

Carmichael became chairman of SNCC last year on a Black Power platform. The advocacy of Black Power by Carmichael and Floyd McKissick of the Congress Of Racial Equality has touched off a major rift in the Negro movement between them and more traditional leaders.

Israeli sociologist

Textbook answer out

by LAZAR SARNA

A leading sociologist says there is much "bluffing" going on in attempts by his colleagues to define and treat the social evils caused by cultural distinction and ghettos.

Dr. Aryeh Nesher, lecturer at Tel Aviv University, told a Student Zionist-sponsored forum that traditional sociological methods used to bring about "acculturation" from a mass of different cultures have failed. He said that "textbook" solutions have failed in Israel to bring together a people united by religion, but separated by different standards of living, education, skill and language. He said that Israel was a perfect sociological laboratory.

Nesher cited examples of his attempts to integrate Middle Eastern with European Jews, the tribesmen with the intelligentsia using Western concepts which he dismissed as "all words".

He said he was engaged in projects which grouped people of different national origins in a single test village, isolated each group in separate villages and linked separate villages through communal activity. He noted that all of these projects aimed at modernizing and integrating

Israelis were doomed — each group retained its own language and ghetto, although in the hands of expert western sociologists.

However, a recent project that concentrates on the children as the focal point for integrating the nation has proved promising, Dr. Nesher said. Acculturation can begin when the children in one common school learn from each other and resist their parents' cultural authority; then when parents are brought together to witness the achievements of their children, a common ground is laid. He believes that the future is the only common point of discussion of all people.

Dr. Nesher invited anyone who wanted to learn some new theories in sociological behavior to go to Israel, which could be turned into a pilot project for every nation. He said Israel requires adequate manpower to cope with and understand the social problems.

Debating Union host to high school tourney

High school debaters from both Canada and the United States will be in Montreal today and tomorrow to participate in the Fifth Annual McGill University International High School Debate Tournament.

The debaters will argue "Be It Resolved: that the Parliamentary Form of Government is Preferable to the Presidential Form." Twin Co-Chairmen of the tournament Neal and Jeffrey Nyman felt that "this particular topic allows for a more challenging interchange of ideas between Canadians and Americans than do some of the currently popular debate topics."

The tournament, the only of its kind in North America, opens tonight in the Leacock and Arts buildings with two rounds of debate, followed by a party for the debaters and coaches in the Sheraton Mt. Royal Hotel. Tomorrow, the debaters will meet for two rounds of debate, followed by a luncheon in the Union Cafeteria.

Simultaneously, there will be an extemporaneous speaking contest held, after which all debaters will meet for the conclusion of the tournament.

This final round, to be held in the Leacock building at 2 pm, will be the highlight of the two day tournament. The first place affirmative team and the first place negative team will clash for the T. Eaton trophy. Also, the extemporaneous speaking finalists will try their talent for another trophy. Guest speaker for the tournament is law student Daniel Trevick, who represented McGill this fall in the British debating tour.

The tournament has undergone a complete overhaul in organization and format this year. Co-chairmen Nyman and Nyman, and judging chairman Andrew Schwam, felt that the additional prior planning would be instrumental in providing a more educational and entertaining experience for the debaters.

The international aspect of this tournament was innovated by Harold Crooks and Kenneth Nyman, now graduate students at McGill, in 1963. Albert Odom, Chairman of the New York State division of the National Forensic League, has been a prime mover behind the participation of the American Schools in the McGill tournament.

Carnival princesses

Winter Carnival is calling for princesses, with all second and third year female students eligible.

Candidates must be single and have a 55% average. Nominations, having 25 signatures of McGill students, and co-signed by the candidate, must be handed in to the Winter Carnival office, Union 467, by January 30, at 4 pm.

SMOKE GETS IN YOUR EYES,

but maybe that's where babies come from. Wally Burgess, professional choreographer and director, is doubly prepared for a hot time of it as the Red and White crew moves into Moyse Hall for the first time.

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JANUARY 27, 1967

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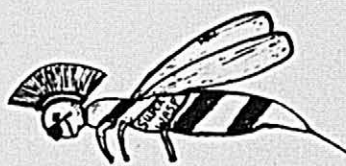
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CUSO

CUSO is in some ways a rather admirable organization. Recently, however, doubt has been expressed about its effectiveness. One serious criticism is that CUSO volunteers who travel to Africa and Asia take teaching and other jobs which local inhabitants might otherwise occupy. Another criticism is that CUSO's teaching program tends to be shortsighted and has some harmful effects.

One reply to the first criticism is that our volunteers are given work which Asians and Africans are simply unwilling to do. The argument is akin to the remark that only the wealthy can afford to be socialists. This does seem to make some sense because, like the "arrivistes" in our own country, the newly-educated elites in the new states tend to be pre-occupied with acquiring the recognition and benefits of their newly-found position.

The second criticism is more difficult to defend against. Education creates new demands: for consumer goods, for better employment and for political participation. A high school student wants to go to university; an educated farmer moves to the city. An industrial society can cope with many of these demands, and has the social institutions to repress others. In Africa and Asia, however, the single most important social problem is the mass unemployment of educated people. The secondary school graduate refuses to remain on the farm. But, when he moves to the city he can find no employment and causes a severe drain on his family and on social services. Deprived of his traditional livelihood and modern hopes, he becomes the "Teddy boy" of politics.

CUSO ought to reconsider its teaching program. Mass education creates mass unemployment and mass disturbance. An effective program ought to bring specific skills which can be of specific economic value.

Our sex-life, and yours

Much of the debate over whether the McGill Health Service ought to prescribe the "pill" depends upon its believed consequences. Supporters and opponents alike are sure that distribution of the pill will increase sexual activity among unmarried women. Opponents are disturbed because they feel that the public good in the Judeo-Christian tradition requires self-denial. Supporters of the pill's distribution feel that notions of public good and public authority have little to do with private activities.

While both philosophical viewpoints have their merits, the belief that the distribution of the pill will change behavior is quite wrong. Contraception has been available for generations. It is not an issue today. Speaking for the Establishment, Dr. Lohrenz said that those who come to the Health Service for the pill are requesting "not provision, but permission." Perhaps. But a girl who really wants the pill may not want to waste her time with Lohrenz.

The real issue is what types of sexual relationships are desirable. Monogamy was largely the result of man's realization that pregnancy requires a man's participation as well as a woman's. Concerned that his wife's offspring may be his own too, man has demanded loyalty, and offered some in return. Because wives have depended on their husbands for their livelihood, they have tended to stay at home.

New occupations, social welfare, the negative income tax serve to reduce the dependency of women. These facts, not the pill, determine the form of sexual relationships.

LETTERS

Love My Wife But Oh You Kid

Dear Sir,

Before I heard and talked to Robert Nelson yesterday, January 25, I thought his, and UGEQ's stand on unilingualism were hypocritical. I have changed my mind. He told me that UGEQ's position was not hypocritical, even though French Canadians, as a majority in Quebec, demand bilingualism for Canada, because neither he nor UGEQ had ever made such a demand. He said that the English in Quebec were no more representative than any other ethnic group... so why recognize the English language. His French Canadian Nationalism has been stated so blatantly, he cannot be accused of hypocrisy on this issue.

Nelson's hypocrisy lies in the fact that his nationalism, and his wanting McGill to join UGEQ, are just not compatible. His sole interest is the betterment of French Canadian education, so why the interest in McGill? The \$10,000.00 membership fee perhaps.

**P.A. Tetrault BComm 4
Me Tarzan
You Frog**

Dear Sir,

Yesterday's issue of "The Individualist" seems reminiscent of the smear of last year's "Resistance". Many of its points are distortions or lies. The people responsible for this publication are again trying to lower the level of the CUS-

UGEQ debate to the level of innuendo.

To quote from "The Individualist": "UGEQ still demands compulsory adherence to a single political ideology...". A statement like this demands a stone age black-white mentality from all members of UGEQ. If McGill decides to join either CUS or UGEQ it will do so because of a general agreement with those organizations' principles, and not because of agreement with every one of its policies. Neither union's policies stand immutable.

Again they quote from UGEQ's report to the "Superior Council of Education", "At least 40% of all courses given in the English-speaking universities in Quebec, (should) be given in French". This is a Patent Lie! The statement in fact asks that 40% of high-school education be given in French. This is hardly unreasonable in a mainly French-speaking province and might turn out really bilingual students.

There is no point in taking further excerpts from "The Individualist". Its purpose appears to be to sabotage any reasonable consideration of the CUS-UGEQ issue. Surely McGill deserves something better than this distortion of the issues.

Michael D. Ornstein BSc 4

Can Moral Fibre Be Surgically Improved?

Dear Sir,

I was rather taken up by the suggestion made in your recent article that permissiveness for a trifling was available from,

'your friendly neighbourhood gynecologist', for about two dollars a month, in about the same light as a box of instant mashed potatoes, and a rather large one at that, is easily purchased at the 'groceries' down the street. Imagine the flurry of activity that would erupt from parental, parliamentary and even the occasional individual's concern, were the suggestion, as ludicrous as it may sound, be made that both operations be pooled together for the convenience of the patrons. For isn't this exactly where we are sitting right now? When we take time to examine the situation closely, discarding our tinted spectacles, or our rose-coloured opera glasses, has not our society tended towards instant pleasure, and in many cases put forth a rather stalwart effort to reach this 'unreachable star.' We shilly shally back and forth in search of our own particular Shangri-La, and many instances we make this Shangri-La, our own particular god, our idol, the controller of our destiny. In the longing for our own pursuits, we seldom pause to consider what I may loosely term the lesser, finer things of life, or perhaps the purpose of it all. Perhaps this is one of the basic reasons why we hesitate to talk about religion or life in general. After all, in the back of our own thoughts we keep hidden away, aren't some of us saying: "Who gives a damn. I want pleasure, I want self-satisfaction, and I am willing to go to the very depths to obtain it." Have we no sense of a greater destiny?

Before I am attacked by existentialists, atheists and the like, for a rather tainted view, I will return again to the specific issue. Judging from your article of January the twenty-third, it seems to me that a rather 'correct' attitude has been assumed by those concerned — you know, avoid the issue, and pass it off to someone else. In the meantime, we, as young people who have been given every freedom, every opportunity to make good and yet at the same time to have a good time, have before us another choice, another extension of our freedom in our worship of the god success, whatever this entails. We see before us a society that is more than anxious to sell us that first chesterfield suite, or make that down-payment on a new home; we see a society that is availing itself of the 'tools of the trade', but yet telling us to shy away from this one particular tool. Granted this tool in its proper place, is fulfilling a much-needed function, but is it our place to misuse an instrument of our progress, for our own gratification?

Our youth of today has a great sense of its own particular duty, but this Sunday-School patriotism is being clouded, and unfortunately is being completely annihilated by a wishy-washy yes, no, and perhaps attitude that is becoming all too prevalent? Do we have no sense of historical perspective, do we lack the moral stiffness to stand up to our principles? But what can little Jill say, when Mommy makes that first appointment for her?

Speaking for historical perspective, do we not remember, that the Babylonians, the Egyptians, the Romans, and the Chinese in various phases of their history lusted after the idol pleasure to such a degree, that military and political authority disintegrated, and perhaps above all, the respect of their people was lost to their particular institution. Pleasure was superimposed over military sacrifice, and chaos, the result. Yes, the Romans had their draft dodgers too, although they perhaps were not so confused about the way to go about it.

In conclusion then, I find that some example should be given us, some guidance of a beneficial variety should be offered to us. Distribute birth control pills, if you must, but let's not do it in an underhanded way, and let's set some standard of values that bespeaks of a reasonable moral fibre. After all, for two dollars, you can solve a headache with many remedies, that I note, don't need a prescription.

Onlooker

Esperanto For UGEQ

Dear Sir,

Since "language is a means of communication; the only practical way to run a union is to have one means of communication; therefore you adopt the language of the majority and put that in the constitution."

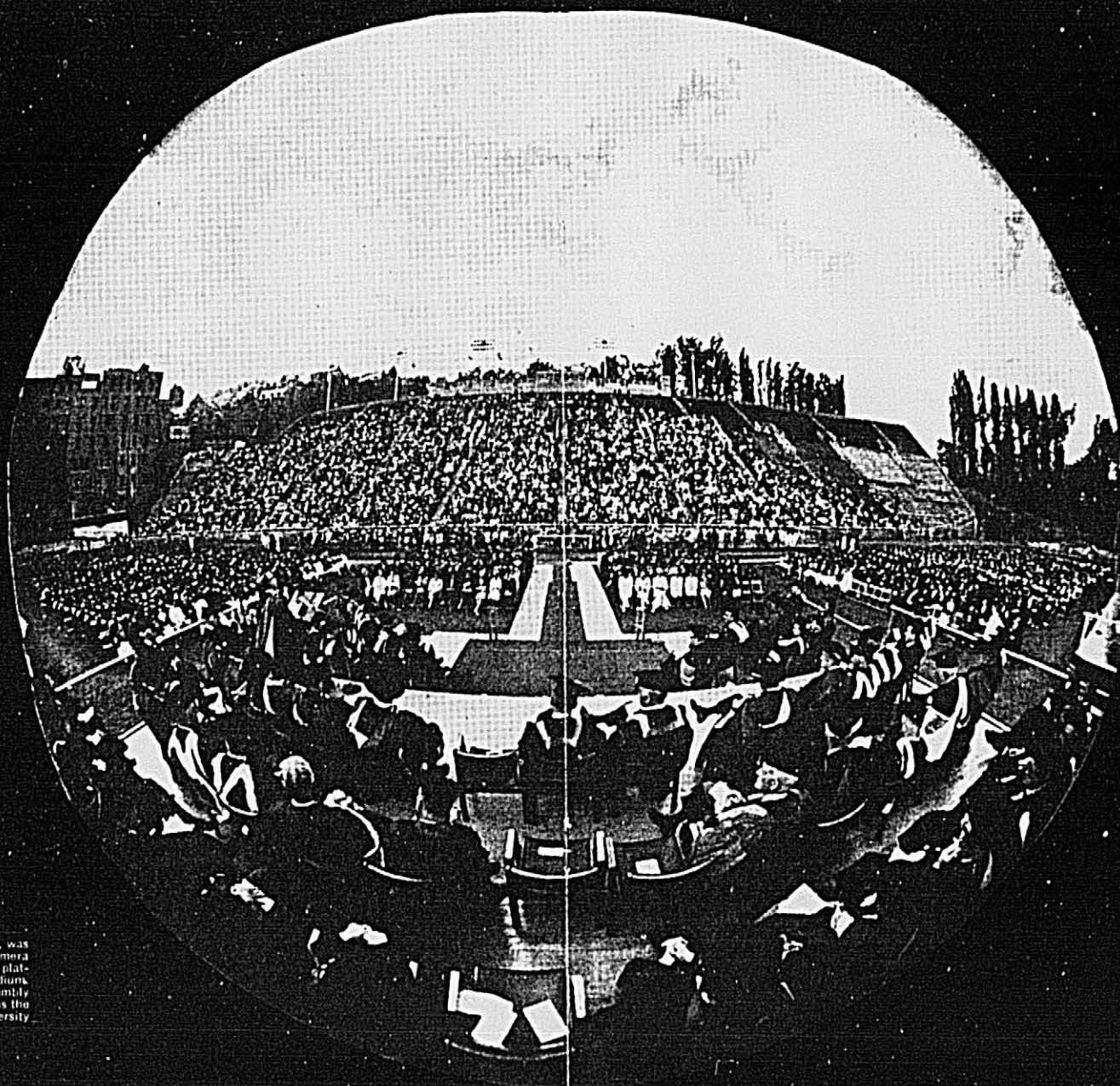
Therefore I suggest that we amend the BNA act to make English the only official language of Canada.

Benjamin Reiser BSc 4

The Review

McGill Daily Supplement

JANUARY 27, 1967



This panoramic view of Convocation 1965, was made with a 180-degree fish eye lens on a camera mounted at the top rear of the convocation platform facing the north-stands in Molson Stadium. Prime Minister Pearson addresses the assembly from lectern at centre left. At extreme left is the Montreal Neurological Building on University Street.

"The years ahead may or may not deserve Housman's description of 'the day when heaven was falling, the hour when earth's foundations fled' but they are bound to be one of the most challenging, and critical periods in history. So, may you have good health, and good fortune as you enter into your dazzling but somewhat disturbing inheritance."

The Rt. Hon. Lester B. Pearson
Prime Minister of Canada
May 28, 1965

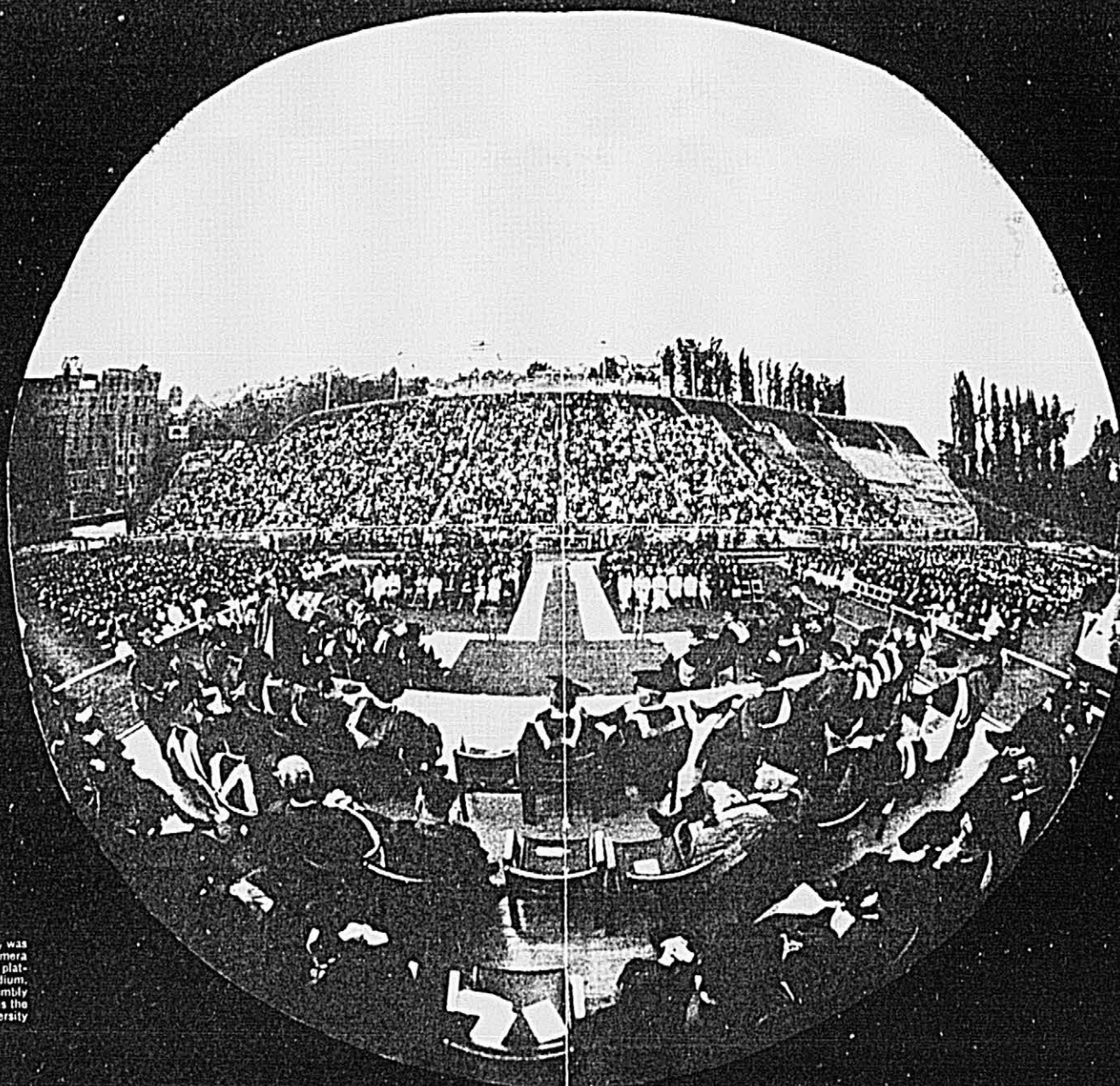
There is, however, what seems to me to be a more profound obstacle to student intellectual development in the universities as they are presently organized. When students join the international and historical intellectual community – and if this is not what they are doing their education is of very poor quality indeed – they are embarking on a search for authority, the authority of some kind of truth, either in the humanities or in the sciences. That is a very different kind of truth from the kind of truth needed to pass an examination in a particular course or the kind of authority which lies in what the professor says because he is the one who says it. Every social system of course, has its own basis of legitimate authority, but from Socrates' day to our own the authority of the gods (or, to put it in contemporary form, the authority of "the system",) is not the authority of the international and historical intellectual community . . . I need hardly remind this audience that to emphasize distinctions between faculty ranks or between faculty and students is not likely to lead to advantages for the less favored group, and certainly the most insidious damage which such a system can create is that instead of freeing people from the unconscious and therefore uncritical ways of acting, learned as a result of growing up in a particular society, it discourages the search for new, less ethnocentrically bounded truth by reinforcing old sources of authority, namely, those based on status in a particular social structure.

– Mr. Richard K. Pope, Professor of Anthropology, York University, in his address to the 1965 CUS Seminar, "Democracy in the University Community".

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Academic Freedom

or

How I learned to stop thinking and love the Liberal establishment

by Stephen SCHECTER

Somewhere in the history of Western society someone came up with the singularly bright idea that universities should be devoted to the pursuit of truth. Today these hollow words echo a dream whose historic content has been long since ruthlessly suppressed. McGill is no exception. Despite the repeated freshman addresses, despite the redundant convocation remarks, the pursuit of truth at McGill has no meaning. The words are but idle words. Why and how has it happened?

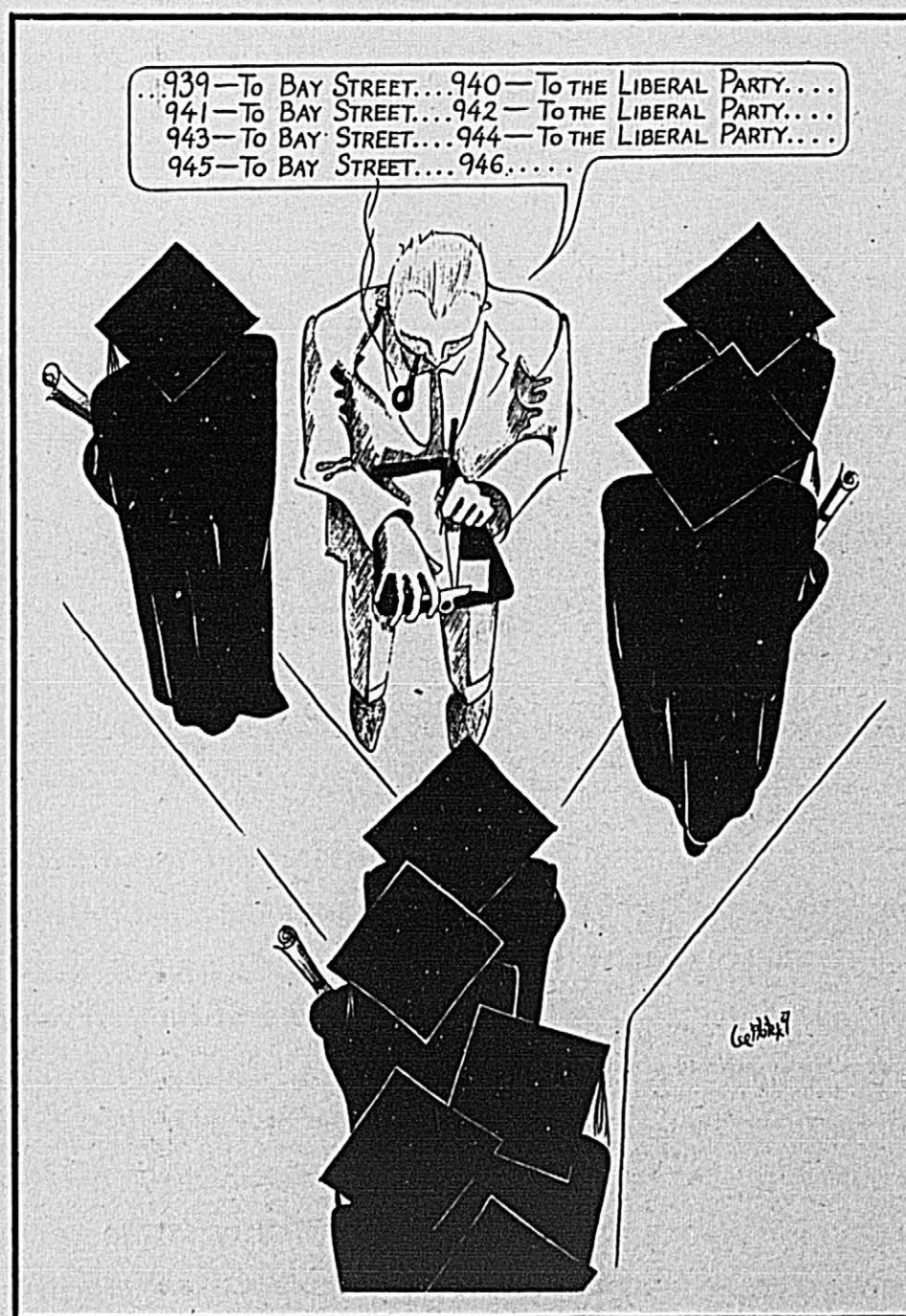
Universities grew up in the Middle Ages with two concepts. One was that the university was indeed an ivory tower, a bastion in society where ideas and plans antagonistic to the society itself could be debated and developed. The other was that the university was a community of scholars, including masters and pupils, teachers and students. Despite the Church, despite the dogmas, despite the Inquisitions, this was what the pursuit of truth was historically all about. Freedom was not academic tenure and freedom was not unlimited private research. Although these two features have come to be associated with academic freedom as necessary prerequisites, they do not constitute academic freedom, which meant initially the possibility of formulations of critiques and ideas which could revolutionize the whole structure of man's existence if the realization of their truth so required it. The necessary prerequisites then were not only a respect for change, but an active search for change, not only a verbalized respect for students, but an active search with them in pursuit of the truth.

The growth of science and technology, the Industrial and Technological Revolutions and the accompanying knowledge explosion transformed the universities radically. They began to assume a service function for their society, which has expanded ever since to the neglect of their historic purpose. All along mouthing their commitment to the pursuit of truth, the universities added the roles of developing science, producing technologists and servicing the market economies of the Western world. This trend has developed so far, to the point where today the integrative role of the university with the functional structure of our society has assumed total command. Our universities are like our armies, mass-producing corps of qualified technicians to service the many requirements of advanced industrial societies. The stress laid here is not on the development of the mass university, for the complaints of alienation and bigness are essentially liberal camouflages for what is really wrong with our universities. What is wrong with our universities is that they have abandoned their historic commitment to the pursuit of truth. Truth has become defined within the bounds of the

society that the university services. It could not be otherwise for universities which have undertaken this role.

The function McGill fulfils in our society is in no way significantly different. It too trains thousands of technicians to man the jobs increasingly provided by the growing corporate empire of North American industry. By technicians I do not mean only doctors, lawyers and engineers, but the rows of social scientists trained to think in terms of the prevailing ideologies, of teachers trained to instruct in the same methods of socialization responsible for maintaining the value patterns of our societies.

universities in Canada, speeds this drift on its path. A still-proclaimed private institution, governed in the main by an Anglo-Saxon elite which shares with other top members of its ethnic group control over the sources of power in Canadian society (as John Porter points out so incontrovertibly in *The Vertical Mosaic*), McGill helps the Liberal establishment perpetuate itself. The appointment of one or two governors from the government of the province will not radically alter this course, since traditional French-Canadian elites have helped maintain the Liberal power structures in Canada all along. In pushing Canada along this



When the university is a service station, everyone is a technician, not just the professionals. In Canada, this trend has tremendous significance. It means that McGill firmly weds itself to the concept of a university's fulfilling the technical needs of our economy, an economy controlled increasingly by the United States of America. As the drift toward continentalism started by the Liberals gains momentum, McGill, like other

continental drift, McGill too helps destroy the hopes of an independent Canada. It does so, of course, because an independent Canada would mean that we would have the chance, at least, of patterning our society on a somewhat different model from the liberal one of our neighbors to the south. In the long run, it would mean the death of the Liberal establishment in Canada and the establishment of a more equal, less stratified society.

It is the latter type of society that the university should be working to achieve in Canada. This would happen once the university stops seeing itself in a functional relationship with the corporate empire of this continent's economic elite. No power elite, however, is going to sign its own death warrant. Who, then, is going to challenge the Liberal establishment in our country, and more specifically in our university? Not the Board of Governors, clearly, for they have no reason to. That leaves the faculty and the students. The students have begun to make noises in the past few years, but how much real power do they have? Leaving aside problems of organization and turnover, they have to combat the full weight of the socialization process drummed into every student since the age of five about the virtues of our way of life. This leaves the faculty. In the last analysis it is the faculty who are most intimately concerned with the pursuit of knowledge, most closely acquainted with how our university runs and most influential in its decision-making process because of their expertise and tenure.

If McGill has betrayed the historic commitment of a university, the blame lies not on the administration and even less on the students, but squarely on the shoulders of the faculty. The faculty teach; no one else. They set the tone. They outline the issues. If the faculty is reactionary, dollars to doughnuts the students are too. Why has it been the students at McGill who have initiated the proposals for a university community of scholars? Why have professors not spoken out in the name of McGill about what is going on in Quebec? Why do we not hear a word from our faculty about labor problems, the Parent Reports, economic investments, BAEQ? Why do they not protest Canadian foreign policy on Viet Nam, China? Why are the voices of social criticism muted so that they never get beyond the walls of our campus, except for the occasional formation of the same group of seven or eight professors? When McGill is accused of being the Anglo-Saxon establishment in Quebec, in the sense that it is helping the Liberal economic elite of our country maintain itself, it is the faculty that is responsible. When UGEQ, or for that matter CUS, challenges McGill, it is this policy that it is challenging. So far the students have reacted far more dynamically and far more radically, everything considered, than has the faculty.

The faculty will answer that it has committees working on these problems, that change must come slowly and properly planned. This may very well be true, but at heart the changes that come about do not bring about any real changes in the power structure of the faculty or in the intellectual expansion of the university. Look at our liberal arts and social science departments. How many Marxists do you see? And of those (you can count them on your fingertips), how many have access to the centres of decision-making within the faculty? Who is accepted and who is rejected for teaching positions at our university? What, moreover, have the concepts of tenure and academic freedom become except an excuse to maintain out-dated, conservative, stupid and even lazy professors on a staff and to allow professors to carry on any research whatsoever, including possible war research, at the expense of creating meaningful climates for education?

(Continued on page 8)

Ce texte se veut un s.o.s. lancé à l'ensemble du peuple québécois, l'alarme devant le désastre prochain, un dernier assaut dans le triste combat engagé contre l'indifférence, un pont entre perdus et perdants et l'on se doit d'y répondre avec empressement!..

voilà : le jazz se meurt en terre-québécoise. là où il devrait rayonner, il n'est que fantôme... il se meurt parce que nous avons perdu le sens du jazz en tant qu'art du XXI^{ème} siècle... avant-garde.

et toute métaphysique ne peut rien changer... seulement des mains et des cœurs de jeunes québécois peuvent sauver la situation. voici :

le jazz vivotte en terre-québec, c'est un fait. pourquoi ?

1)... l'ignorance du peuple : la masse est très mal informée, tant par la radio, la télévision que par les journaux. et l'on se fait une fausse opinion de cette musique et de ceux qui s'y accrochent... pour plusieurs, le musicien de jazz est un homme de couleur, sa musique n'est que l'expression de sa révolte contre la société, l'humanité toute entière... ainsi l'on croit aussi que pour atteindre un état psychologique dit satanique, il se laisse aller à ses plus bas instincts : sexe, drogue, sadisme, etc... il devient donc l'image du mal d'un certain XXI^{ème} siècle.

le jazz, dans l'esprit des gens, a d'abord été lié au sexe, puis comparé à un défoulement sans borne de tout l'être humain, ensuite il devint un pas de plus vers l'exotisme et enfin, avec la technique, on en vint à le considérer comme une musique de genre, un rameau bâtard de la musique universelle... et c'est faux !

le jazz c'est le tangible, la vie... l'art, un mode d'expression, un dialogue... pour saisir toute la valeur du jazz il suffit d'écouter et d'être humain... c'est tout.

2)... l'insouciance de l'élite : ceux que l'on qualifie de jazzfan ou de jazzophile s'ont-ils vraiment ouïes... sont-ils prêts à pénétrer dans ce monde à la fois si proche et si lointain ?...

les critiques l'ont si bien compliqué, qu'il est presque impossible à un initié de parler jazz sans parler technique... et l'on se croit bon disciple, lorsque l'on peut citer leonard feather ou j.e. berrendt... reconnaître davis de donald bird, ellington de basie, dolphy de coleman... c'est beau, c'est bien; mais sous tout cela, pouvons-nous encore reconnaître la beauté de l'idiotie ?...

toute cette culture doit être oubliée pour qu'elle devienne enfin, et simplement, un instrument de recherche, une sonde dans l'abîme... un cerveau électronique est apte à tout vous donner sur miles davis et ses 32 dents cariées... mais saura-t-il rire ou pleurer à l'audition d'éric dolphy dans out to lunch ?...

alors, il faut tout oublier, redevenir l'être unique, se faire soi-même liberté et vivre l'instant-sonore sans le dissocier

de l'instant-café ou de l'instant-sommeil... vivre l'instant : projection du moi sur le cosmos.

et laisser l'histoire de la technique aux critiques.

3)... la mauvaise presse : en rapport avec l'ignorance du peuple.

quoi de plus indigeste que la mauvaise presse ?... on leur donne tout et ils n'ont qu'à écouter avec l'âme et l'expérience, capter, mastiquer et avaler... dire c'est bien, beau... laid. non, il faut en plus de tout cela (ce qui est déjà beaucoup), qu'ils fassent des rapprochements idiots avec tel ou tel musicien, de telle ou telle boîte en telle décade... qu'ils chronomètrent la respiration, qu'ils trouvent tel symbole dans le chapeau melon du pauvre musicien qui a froid, ou dans la couleur du caleçon de celui-ci... qu'ils étiquettent, cataloguent, fixent les tarifs enfin et ils tendent l'hameçon... c'est fait : le musicien est vendu et le public perdu.

que de mystères, tristes mystères ! non, la presse a beaucoup plus à faire... d'abord éclaircir ce mystère qui plane sur le mot jazz, puis et surtout éduquer la masse.

donc, renseigner le public : le lieu où l'on peut entendre tel groupe; renseigner par des articles à la portée du public pour qu'il saisisse vraiment que le jazz possède quelque chose d'utile, de nécessaire...

mais pour cela il faut que le journaliste en soit lui-même convaincu... ne pas donner au chroniqueur sportif la tâche d'écrire au sujet d'une nuit de jazz au black-bottom, car il n'y verra que du noir !

et cessons de tout mélanger : orgie, drogue et jazz... tout cela ne donne qu'une pourriture infâme qui se sent à des milles et des milles.

4)... la salle d'audition ou l'atelier de jazz : on possède peu de boîtes, peu d'endroits où l'on peut vraiment écouter du jazz de valeur, communiquer vraiment avec les musiciens... et ce ne sont pas les bons musiciens qui manquent à montréal !

plusieurs boîtes ont tenté d'ouvrir leurs portes aux jeunes et aux moins jeunes; elles n'ont pas fait long feu ! descentes (drogues) ou simple incompréhension du milieu environnant... et tout le monde est dans la rue : musiciens et public.

que faire ? où aller ?... dans les clubs minables, à l'église, dans les parcs... en attendant la place des arts.

et les musiciens deviennent les nomades d'une cité anti-jazz et ils égarent le public déjà perdu dans un dédale de rues menant toujours à quelques barrel-

le jazz ou la difficulté d'être

house... et l'ambiance psychologique n'existe plus... le public se désintéresse.

l'art tente alors de se réchapper sous la forme d'une révolution esthétique... et l'on crie le plus souvent à la folie.

alors, messieurs les autorités, et vous aussi bonnes vieilles dames indignées, cessez de gémir ou de gueuler à la révolution chaque fois qu'un mur est peint en rouge pendant la nuit... ou qu'une boîte de jazz tente de naître !... laissez le public aller aux spectacles, laissez le propriétaire vivre honnêtement et laissez le jazz prospérer à montréal.

5)... jazz, partie de la vie quotidienne : l'on oublie trop souvent que le jazz est dans la vie de tous les jours, pour le musicien et pour le mordu, un moyen d'expression, de compréhension du cosmos... car le jazz est aussi une télévision sur le passé comme l'avenir; on y entrevoit les vestiges d'un art disparu et les figures insolites de la musique de demain... c'est le potentiel des forces de demain... comme aujourd'hui, c'est le café du matin, le transport en commun, le travail à l'usine ou le cours au collège... c'est la vie... la mort : vietnam... versus... québec.

le jazz potentiel de demain : narcus dans sa comète dernier cri from vénus, le zénotion écoute attentivement le poul de son cerveau qui free-form-soul le cosmos au dedans de son vaisseau intra-stellaire...

le potentiel de demain : le souffle de liberté en ouganda que l'on croyait disparu à jamais de par des siècles d'histoire... fixé dans le cerveau de tous les i.B.M. de l'an deux mille...

c'est encore et surtout le germe de spontanéité en terre-québec... liberté / révolution culturelle.

Claude Beaugrand is a jazz musician from Acton Vale, Quebec. He has played in many spots in the Eastern Townships. In this article he discusses the reasons for the sorry state of jazz in the Province of Quebec.

le jazz ne peut mourir ni à madrid, ni à new york, ni... à... montréal.

on le voit une fois... et il reste dans l'oeil. c'est pour la vie.

et il en est qui diront encore que tout va bien !!!

alors regardons encore une fois la situation du jazz en terre-québec.

—difficulté d'écouter du jazz, parce que : on ferme les boîtes sous des prétextes idiots :

drogues

parti-pris sociaux, raciaux, dus à la mauvaise presse d'un côté et à l'éducation de l'autre.

ce qui amène les musiciens à vagabonder

le public se perd donc...

1) difficulté d'être musicien.

ce qui amène la perte de l'atmosphère psychologique que demande tout travail de création...

car le jazz est un art...

et si le musicien ne sait pas où aller le public encore moins et l'art pas du tout.

donc pour vivre vraiment l'instant-jazzistique, il faut d'abord vivre l'instant tout court.

et après l'instant jazzistique nous aldis à vivre notre vie de tous les jours...

il en fait partie comme le pain et l'épouse.

et pour ceux qui ont encore peur de pénétrer dans l'univers sonore (la Vie Vrai...)

écoutez : "à partir du moment où cette musique représente un point de départ, ou une vérité propre à certains individus nous voulons l'écouter."

et pour ceux qui trouvent trop révolutionnaire le jazz d'aujourd'hui (free-jazz, free-form-soul) :

"et si l'on nous accuse d'être révolutionnaire, ..., mais l'art étant en quête passionnée de nouvelles relations vitales entre l'homme et le monde, un véritable artiste est toujours révolutionnaire."

(jean-louis chauteaux in jazz-magazine)

laissez la beauté venir à vous.

les nouveaux prophètes sont là pour vous initier à la vie...

l'instant... projection du moi sur le cosmos.

alors prenez les armes et battez-vous pour le peu de liberté qui vous reste : choisir l'instant.

claudio beaugrand-c
acton-vale
janvier 1967

by Claude Beaugrand-c

CHARLES GAGNON

À SON PÈRE

Charles Gagnon is one of the members of the F.I.Q. band arrested in conjunction with the death of Jean Corbo, killed when a bomb exploded prematurely in his hand. Along with Pierre Vallières, Gagnon escaped to the United Nations, where they asked to be recognized as political prisoners and undertook a hunger strike to this end. Unsuccessful, last Monday they were brought back to Montreal.

Gagnon and Vallières launched an appeal last November to the unions of Quebec and all other organizations devoted to the struggle for a more just and equal society in the province. Their appeal went unanswered, except for the printing of this letter from Charles Gagnon to his father in the newspaper *Jeune Québec*.

We have reprinted his letter here because no one in Quebec can dissociate himself from Gagnon's acts. We are all accomplices in the process of dehumanization and colonization that the present social and economic structure of Quebec enforces. Our silence in the face of his appeal is another of our humanistic masks that allows us to condemn his violence while we keep creating the conditions which offer the Gagnons and Vallières no alternative but violence.

It is, in a way, a typical English-Canadian response — quiet, subtle, under the rug.

We have blamed THEIR church, THEIR classical education, THEIR peasant mentality, while all along we have concentrated in our hands economic control of Quebec. The more we amassed this economic power, the more we excused it by referring to THEIR backwardness. Not once did we consider the injustice of our acts, but rationalized them away by conjuring up in our minds the image of a French-Canadian as something less than human, a being incapable of our level of social and economic development. Our internal reduction of the French-Canadian to a status distinct from and below ours was our NICE form of violence, socially comforting and economically rewarding, but as ugly and as violent as if we had planted bombs and blown up mailboxes in every town from Montréal to the Gaspé. The violence of Charles Gagnon is our own violence returned on us. By ignoring his appeal, we avoid a confrontation, for or against, with those Québécois who demand a revolution, the very same Québécois whom we have so contemptuously dismissed for two hundred years as "pepsis" and "frogs". — The Editor.

Père Jules,

Après avoir lu la lettre de Georges, que j'ai reçue aujourd'hui, j'ai pensé à t'écrire parce qu'il m'écrivait que tu ne disais peut-être pas ce que tu pensais exactement de mon "affaire"... J'étais curieux de savoir; j'ai pensé te demander de m'écrire toi-même. Puis, je me suis dit: pourquoi pas moi? — Je te dis tu comme ça pour la première fois; c'est peut-être la première fois que je vais te parler vraiment... On a bien du temps maintenant; un retraité et un prisonnier; il faut en profiter.

Je ne sais pas trop par où commencer. J'ai pas mal de choses à te dire et puis... Je ne veux pas que ce soit trop compliqué parce qu'à part quelques pages dans ton "livre de messe ou dans *Vers Demain*," je sais que tu n'as pas lu grand-chose. Tu m'as déjà raconté qu'à 13 ou 14 ans, tu faisais la "cokerie" dans les "chantiers" de ton père, des biens petits "chantiers", si je me rappelle bien.

Et pis, tu t'es marié, t'as acheté une terre à crédit, je me rappelle bien: tu l'as achetée en 1917, quand tu t'es marié, et quand tu l'as vendue en 1952, tu payais encore du Crédit Agricole. Mais tu croyais encore que Duplessis était l'homme des "petits". Ça, je ne comprends pas ça, pas du tout.

Pourtant tu savais que tu te faisais voler: tu "sacrais", oui tu "sacrais" en maudit! — contre les taxes, contre les "boss", contre le maire, contre le notaire, le dentiste, le gérant de la Coopérative, pis des fois, mais je ne suis pas tout à fait sûr, contre le curé. Tu sentais que tout ce monde-là n'était pas vraiment avec toi. T'avais beau trimer sur la terre de mai à octobre, t'avais beau t'éreinter dans les "chantiers" de novembre à avril, t'arrivais jamais où t'aurais voulu arriver, parce que t'avais de l'ambition, de la fierté: de beaux chevaux, de beaux "attelages", un beau "quatre-roues", tu aimais être capable de "passer" parmi le monde: tu ne voulais pas avoir l'air d'un quêtueux.

Si on ne s'est jamais parlé de ces choses-là avant, c'est bien parce que tu étais dans les "chantiers" l'hiver. Ça faisait une drôle de situation tu sais: j'avais un père la moitié de l'année. A l'année longue j'avais une mère, des frères, des soeurs. Et pis, peu à peu il est arrivé que c'était

comme si t'étais pas tout à fait de la famille. On ne savait pas trop où te mettre ni où se mettre quand tu arrivais des "chantiers".

Et pis, il y avait les catalogues: Dupuis et surtout Eaton et Simpsons, qui étaient pleins de belles choses dont on rêvait et que tu ne pouvais pas nous acheter. Mais ce n'est pas ça surtout qui marchait pas: très jeune — mère le disait souvent et plus tard ce fut le curé, — j'avais accepté qu'il y ait des riches et pis des pas riches. Pis les richesses au Bic, il n'y en avait pas beaucoup... à part l'église, le presbytère (déjà moins riche, mais grand, propre et bien chauffé) et deux ou trois maisons. Alors, des richesses de catalogues, ça s'oublie plus facilement.

C'est quand même étonnant, hein, que les hommes qui parlent, qui parlaient en tous cas, de pauvreté à accepter de bon cœur, aient habité, avec le notaire et le docteur, la plus belle maison du village. Pis à côté, la "plus grosse bâtisse" du village, avec chauffage central, qui restait vide les 4/5 du temps.

Je ne peux pas oublier l'hiver, quand après une nuit glaciale sur ma "paillasse" à grelotter, on partait pour la messe en "cariole", à 3 milles; on arrivait gelé, glacé: les pieds, le nez et les mains et partout. On entra dans l'église; c'était pas chaud, mais déjà c'était mieux: on se demande pourquoi il y a des Québécois anti-cléricaux et qui ne croient plus Dieu! Il a de bien drôles d'amis Dieu, en tout cas, de bien drôles d'amis. Tans qu'il y aura des taudis à Montréal, comme il y en a, tant qu'il y aura des "cabanes" en Gaspésie, dans Portneuf, au Lac St-Jean, en Abitibi, comme il y en a et que je verrai des presbytères comme on en voit à Montréal, comme j'en ai vu l'été dernier à Ste-Anne-des-Monts en Gaspésie, tant que ce sera les hommes qui vivent là-dedans qui parleront d'accepter la pauvreté et la richesse, moi je ne marcherai pas!

Pis ça, j'ai commencé à l'apprendre de toi, tu t'en rendais bien compte, toi, quand j'étais jeune, que c'était pas avec toi, mais avec le maire ou "le contracteur" du coin que le curé allait à la pêche ou se baigner, toi tu donnais ou tu faisais des petits. Quatorze que t'as faits comme ça. T'aurais dû lire ton bréviaire de temps en temps! (mais non puisque je suis le 14è...)

Tu village pas de quand toi. Pis

Je li York l' des co fits av penda là les 3% à 10 à Bic, il de plu profits des m et aug laires

Pent parlen bien p qu'ils pour f pagnie perdre fois, q

Di

J'ai Je suis un pe deux c'est p plus f puis h demai "aux" attend

Dis: naissa que ch Québe TV qui te sen vie de dans l région a-t-il passer pu ac réfrige mange politic famili sions dit! d'abor du "b surtou gnes c que ri perde



même dans notre petit
rien, il y avait des gros,
ros gros, bien sûr, mais
ne, et des petits, comme
t pareil partout.

dans un journal de New-
jour, que dans des gran-
nies américaines, les pro-
augmenté de 18 ou 20%
nnée. Pendant ce temps-
res avaient augmenté de
pis le coup de la vie de
C'est encore pire qu'au
plus cher pour vivre, les
compagnies représentent
s de piastres par année
ent en flèche, et les sa-
élèvent presque pas.

te temps-là, les politiciens
ustice sociale ! Ils peuvent
c'est à peu près tout ce
ent faire à part des lois
plaisir aux "grosses" com-
ut en essayant de ne pas
prochaines élections. Des
rche : mais pas toujours.

he, le 13 novembre
ngé d'appartement jeudi :
'hôpital'; la nourriture est
illeure, on a des pilules
par jour, mais à part ça,
l Comme là-bas, pis c'est
la nuit; j'ai le rhume de-
e devrais retourner là-bas
dans quelques jours. Avec
e sait jamais ce qui nous

di, le 19 novembre
père Jules, depuis ma
par exemple, y a-t-il quel-
qui a vraiment changé au
l y a bien les autos; la
apparue, etc. Mais au fond,
plus "important" dans la
"place" où tu travailles,
de la municipalité, de la
pays ? Ton niveau de vie
menté ? Oui, un peu. En
la terre à la ville, tu as
un poêle électrique et un
ur; mais peut-être que tu
oin bien qu'avant... Les
disent que les allocations
sont plus élevées, les pen-
vieillesse aussi : c'est vite
c'est les impôts qui ont
onté, c'est le prix du steak,
ey", et des souliers qui a
nté. Qu'est-ce que tu gar-
ut du compte ? Rien, moins
ême que tu perds. Oui, tu
augmentation de salaire

ou de pension de vieillesse est tou-
jours moins grande que l'augmenta-
tion des impôts, du coup de la vie
en général. C'est de même pour tous
les "petits". Pendant ce temps-là, les
"gros" caressent leurs millions et les
politiciens lèchent les bottines des
"gros" pour garder leur place le plus
longtemps possible.

Un gars comme Jules Brillant, ça
peut aller rencontrer le premier mi-
nistre quand ça veut. Et toi ? Quand
un gars comme Jules Brillant décide
de vendre Québec-téléphone, c'est
pas Jean Lesage ni Daniel Johnson
qui vont l'en empêcher. René Léves-
que avait beau faire des discours
pour dénoncer la Compagnie Noran-
da Mines et son président, en même
temps le gouvernement de Lesage-
Lévesque et du reste de la "gang"
lissait Noranda Mines exploiter des
mineurs un peu partout au Québec,
lissait nos mines, nos mines du Qué-
bec, profiter d'abord aux "gros" de
la Compagnie.

'Pourquoi il n'y a pas d'industries
dans le bas St-Laurent, tu penses ?
Parce que c'est loin de la Ville de
Montréal, ça coûte plus cher de trans-
port, etc., etc.

Comme les compagnies veulent le
plus grand profit, elles ne vont pas
là. Pendant ce temps-là, des millions
et des millions, de l'argent de tes
taxes, des miennes, de nôtres, à tous,
les "petits" passent dans les études
du B.A.E.Q. des gros livres que per-
sonne ne lit. Si au moins les cultiva-
teurs et les ouvriers de la région
étaient montés à Québec avec leur
fourche et marteau quand ils ont vu
que le gouvernement riait d'eux avec
sa "bande de savants" qui pensaient
d'abord à leur doctorat, à leur di-
plôme et au "fun" de la vie à la
campagne ! Il me semble que moi,
si j'avais été là le printemps dernier,
j'aurais pas laissé passer l'occasion
de montrer que les gars du Bas du
Fleuve ont du cœur au ventre, qu'ils
en ont assez des contes et des pro-
messes d'élections.

Ça va venir, tu sais. Les travailleurs
commencent à relever la tête. Des
promesses d'élection, ils commencent
à savoir que ça mène nulle part. Le
problème c'est qu'il y en a toujours
quelques-uns et parmi les plus in-
fluents ceux qui ont le plus de gueule,
pour dire que tel ou tel gouverne-
ment est bon, etc., etc. Quand on
gratte un peu, on se rend compte que
le gars en question est graissé par

le parti : il a ou attend un job, il a
un parent dans la machine, etc. C'est
des affaires comme ça qui font que
les "petits" ne sont pas encore ré-
voltés contre la "patente", tout le
système : ils espèrent toujours que
ça va changer, parce que le député
et le curé le disent, parce que, il y a
deux ans, un tel a eu une job et que
cette année, ça va peut-être être leur
tour. Les "petits" espèrent encore.
Mais ils espèrent de moins en moins,
parce que leur espoir a toujours été
trompé.

Toi-même, père Jules, tu t'es fait
avoir. On t'a donné, sous Duplessis,
ton héros politique, des petites jobs
à la Voirie. Penses-y bien, mainte-
nant. Tu as fait \$100 et \$200 et tu
étais bien content : mais après ?
Après ? Ça modernisait l'agriculture
au Bic ? Ça relevait le niveau de vie ?
Non, ça t'éloignait de la terre et sur-
tout ça t'achetait; c'était un et peut-
être cinq, peut-être 10 votes aux
élections. C'est ça les "manigances"
des politiciens.

Dans un pays organisé pour le
bien des gens, on aurait d'abord
pensé à améliorer les rendements
des terres pour que les cultivateurs
en vivent, on aurait pensé à amé-
liorer les salaires en forêt et les con-
ditions de vie pour que les bûche-
rons en vivent, etc. Mais, ça, ça
aurait dérangé les "gros" : les poli-
ticiens, il n'y a plus d'illusions pos-
sibles, ils ne dérangeront jamais les
"gros" parce qu'ils dépendent des
"gros", ils mangent dans leurs
mains !

Tu vois, père Jules, il n'y a pas
dix solutions, il n'y en a pas deux
solutions. Il faut que les "petits" s'or-
ganisent ensemble pour régler leurs
affaires en semble. Il faut que les
petits prennent le pouvoir, qu'ils se
débarrassent de ceux qui les exploi-
tent. Pis ça, tu le penses bien, ça ne
se fera pas par des élections. Ça va
prendre une révolution. Oui une ré-
volution. Révolution dans l'organisa-
tion économique et sociale : il s'agit
que les travailleurs prennent leurs
responsabilités, toutes leurs respon-
sabilités. Il ne suffit pas de chialer,
de sacrer, de faire des colères en
paroles, il faut agir.

Ça va prendre un certain temps
avant que les travailleurs s'organi-
sent et travaillent ensemble. C'est
dans la lutte que cela va venir, parce
que dans la lutte, les "gros" les ex-
ploiteurs, les profiteurs vont être for-
cés de montrer leur vrai visage.
Quand Daniel Johnson va à la Cham-
bre de commerce parler du commu-
nisme et du socialisme, etc. et de-
mander aux hommes d'affaires, aux
"gros" de dénoncer les efforts du
peuple pour se libérer, on sait de
quel bois il se chauffe, on sait qu'il
est avec les "gros", avec l'entreprise
privée, mais pas avec nous, pas avec
nous du tout ! Pas plus que Lesage
ou Caouette ou Grégoire !

C'est une chose qu'il faut bien
comprendre, père Jules, les politi-
ciens, ils sont pas avec nous, même
s'ils font de beaux discours, même
s'ils donnent des faveurs, des ca-
deaux pis des jobs, c'est pour avoir
des votes, pour être élus. Une fois
élus, c'est avec les président de com-
pagnies avec les "gros" qu'ils font
des affaires : ils se fichent pas mal
de "nous autres". Il y en a bien
quelques-uns qui pensent faire quel-
que chose pour nous, mais c'est pas
eux qui tiennent les cordons de la
bourse, c'est pas eux qui mènent la
machine. La machine, c'est toujours
la finance qui la mène. Pis la finance
est contre les petits".

Dimanche, le 20 novembre

C'est regrettable qu'on puisse pas
se rencontrer pour parler longuement
de toutes ces choses, du passé pis de
l'avenir. Je ne peux pas te dire pour-
quoi, mais j'ai le sentiment qu'on se
comprendrait très bien. En tous cas,
tu peux toujours m'écrire, ou deman-
der à Georges de le faire pour toi,
tu peux toujours parler de ces choses-
là avec tes amis. C'est ensemble, tous
les ouvriers, tous les cultivateurs, tous
les employés de bureau, les gagne-
petit, c'est tous ensemble qu'il faut
s'organiser pour vaincre les "gros"
pour mettre fin aux injustices à l'ex-
ploitation de la majorité par une mi-
norité.

Je te lirai avec plaisir, père Jules.
Salut,

Charles

Au Ciné Week-end

Bresson's Balthazar

Au Hasard Balthazar (1966) is written and directed by Robert Bresson, montage by Raymond Lamy, with Anne Wiazemski (Marie), François Lafarge (Gérard), J.-C. Guilbert (Arnold), etc. It is currently playing every Saturday and Sunday at Ciné-Week-end, Hôtel-Dieu auditorium.

Au Hasard Balthazar is the latest and most confusing effort of film-maker Robert Bresson, one of the true individualists of the contemporary French cinema.

Frankly, I didn't find the film intellectually or emotionally stimulating, and I wouldn't recommend it to anyone but the most devoted 'étudiants du cinéma'.

However, for those of you who are so inclined, I would like to point out that Bresson's methods are unique in their utilization of sight and sound imagery. This approach is carried to an extreme that leaves the audience faced only with the director's observation of the action, in which actors perform merely as lay figures. The adventures of Balthazar (a donkey) are manifested in its lifelong passage through the hands of different owners. There exists, in the film as in our lives, a huge mélange of chance and predestination. Thus, Au Hasard Balthazar becomes a parable. The chance of Balthazar begins. The baby donkey finds nourishment from its mother. The children of the village baptize it, and place the salt of wisdom on its tongue.

In order to confound those who will attach themselves to him, he has only his patience, and his deplorable cry.

Balthazar is incessantly sold, and be-

comes the servant of many owners. Each one appears in the film with his own weaknesses and miseries. Balthazar observes that each person is a slave to his own passions. Nothing escapes his penetrating eye. He observes quietly without prejudice.

Gérard, the thief, steals from his employer the baker. Then he beats the donkey with rage.

Armand, the drunk, vows never to take another drink. And he dies on Balthazar's back. And so on...

As I mention earlier, the mechanics of Bresson are opposed to dramatisation. The actors do not act out. They are. They are simple in that they are no longer looking to advance a theory. We are offered moments from several lives, and these moments are juxtaposed in order to effect a visual rhapsody. The rhapsody is not free. Each brief sequence illuminates the whole. In addition, Bresson's cinematography isn't lazy, but observes with justice. Never does he use the element of sound more effectively, for the sake of reality.

Verbal language is reduced here to brief phrases. Never emphatic. Never preaching. The drama is not in the words. It surges to meet sound with image. As a donkey has only a small donkey brain to communicate with, Bresson personifies it in Schubert's Sonata No. 20.

The film is extremely interesting as an experimentation in technique, but for those of you who aren't savvy, you're liable to come out of the theatre confused, and maybe even a little bored.

Rick HARRIS

A la Comédie-Canadienne

Claude Léveillée

On trouve toujours du plaisir à aller entendre Claude Léveillée, et le récital qu'il donne actuellement à la Comédie-Canadienne constitue un spectacle agréable. Mais si on connaît ses chansons de longue date, les deux heures qu'on passe en sa compagnie ne réservent pas de grandes surprises. Claude Léveillée a ajouté une demi-douzaine de chansons nouvelles à son répertoire, il exécute au piano des pièces récentes, et qu'on ne trouve pas sur le disque Léveillée-Gagnon, il a maintenant avec lui un ensemble imposant de musiciens — un quatuor à cordes, un second piano, contrebasse, batterie, percussion... On a un peu l'impression qu'il a changé de registre, tout simplement, sans pour autant se renouveler, et c'est dommage.

Il y a un effort certain du côté de la mise en scène et de l'organisation du spectacle: les musiciens, par exemple, ne sont pas relégués au dernier plan, ils occupent la scène avec leurs instruments déployés et donnent de la chaleur et du rythme au spectacle. Ils se mettent lentement en branle, comme une énorme machine monstrueuse d'une puissance irrésistible. Le choix des chansons, et surtout les arrangements d'André Gagnon sont faits avec art: Léveillée a une facilité remarquable de compositeur, il trouve la mélodie qui charme ou impressionne le public, il utilise constamment les rythmes entraînants (Boulevard du Crime, Frédéric, Au Trapèze des Étoiles), bien marqués par ses musiciens. A mesure que le spectacle se déroule, la tension est de plus en plus

forte, jusqu'au climax final de La Scène et du Chemin du Roy.

Si Léveillée a une tenue en scène qui vaut bien celle de Ferré ou de Brel — il incarne vraiment un style lorsqu'il se met au piano et s'accompagne lui-même — il n'a pas la diction et la voix très au point. Léveillée prononce les mots sans fermeté, sa voix est un peu nasillarde et monotone. Je préfère personnellement les voix "affreuses" de Vigneault ou Dylan, qui sont plus personnelles.

Il en va du reste comme de la voix: les meilleurs textes de ses chansons sont les poèmes de Nelligan, ou ceux que Vigneault a composés. Les textes de Léveillée ne sont pas très originaux, et tous plus ou moins fabriqués sur les mêmes deux modèles: le thème de l'évasion romantique et du rêve, la chanson populaire ou "sociale" (Taxi, Arthur, Armand). Ceci, on le savait depuis longtemps: Léveillée est beaucoup plus musicien que poète, à l'inverse de Vigneault. Mais je trouve la musique même, instrumentale ou chantée, un peu décevante: Léveillée est resté lui-même, en effet, c'est à dire qu'il a continué à nous donner ces mélodies un peu faciles, parfois belles pour certaines chansons, mais qui semblent inspirées souvent par un romantisme bon marché. Léveillée ne recule pas devant les effets faciles (crescendos à la Brel, rythmes de marches militaires etc.), qui prennent dans le public, qui plaisent, mais manquent aussi beaucoup d'originalité.

Bernard ROBITAILLE

MODEL PARLIAMENT ELECTIONS

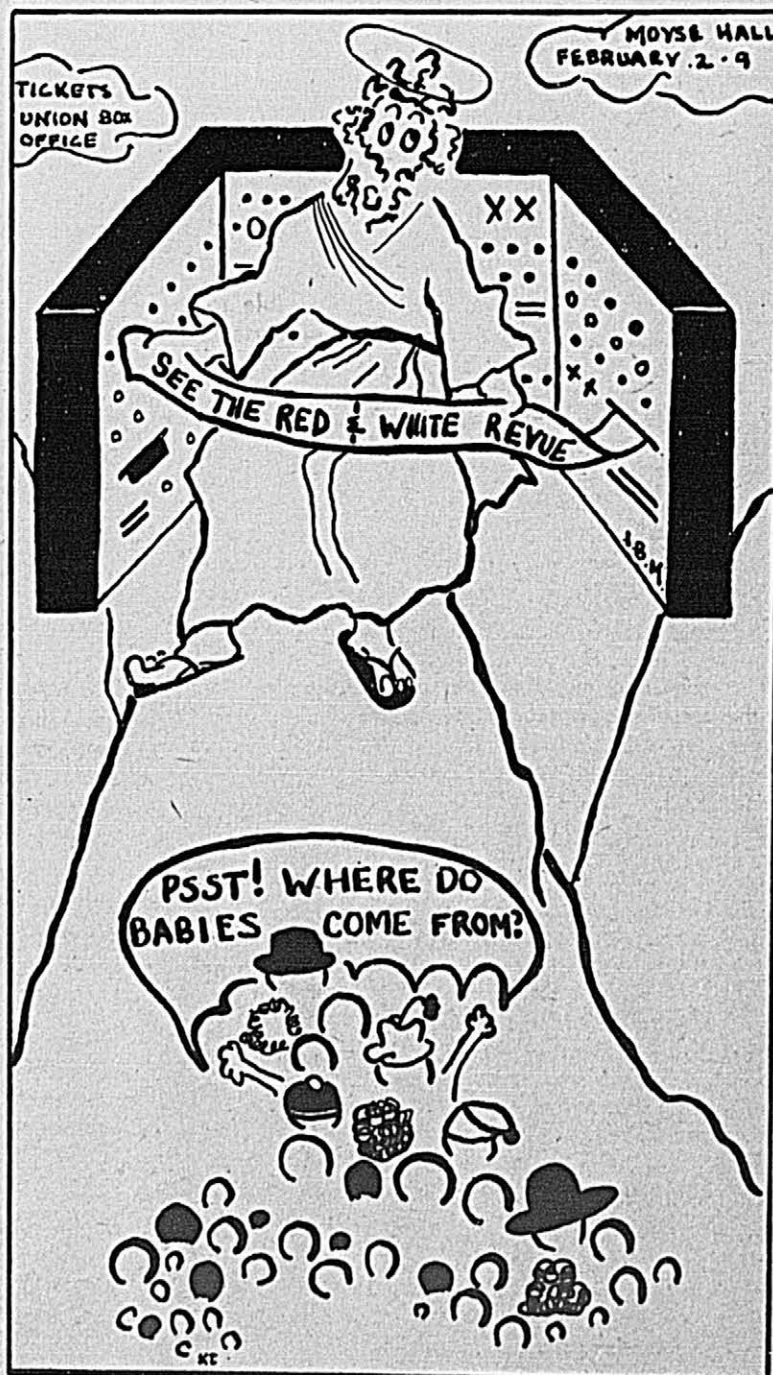
Friday, January 27th

Students may vote at any of the following polls:

Chancellor Hall	9 am - 12 am
McIntyre Medical	12 noon - 4 pm
Leacock Bldg.	9 am - 4 pm
Union	9 am - 4 pm
P.S.C.A.	9 am - 4 pm
Stewart Bldg.	9 am - 4 pm
Engineering Bldg.	9 am - 4 pm

Students must present student identity cards before voting. Only ballots marked with an "X" will be accepted. Attention is drawn to the Electoral By-Laws of the Students' Society.

Harvey Schacter,
Chairman,
Model Parliament



Dorothy Barrier

MARRIAGE TODAY — PERSONAL ADJUSTMENTS

We invite you to hear Mrs. Dorothy Barrier, Executive Director, The Marriage Counselling Centre, Montreal, speak on "Marriage Today — Personal Adjustments". This is the opening lecture in a series on "The Person and the Family". Other speakers will include Dr. Karl Stern, Dr. Munro Peaston, Mr. David Weiss.

The lecture will be given in Kildonan Hall of the Church of St. Andrew and St. Paul, 3419 Redpath Street, at 8:45, Sunday, January 29. Refreshments are served from 8:15 p.m. The Church is next to The Montreal Museum of Fine Arts.

The Cinematographic Principle and the Ideogram

The following article, a study of the relation of Japanese culture to film, first appeared in 1929 as an "afterword" to N. Kaufman's pamphlet, *Japanese Cinema*. The essay is here condensed from *Film Form and the Film Sense* by Sergei Eisenstein, translated and edited by Jay Leyda.

Cinema is: so many corporations, such and such turnovers of capital, so and so many stars, such and such dramas.

Cinematography is, first and foremost, montage.

The Japanese cinema is excellently equipped with corporations, actors, and stories. But the Japanese cinema is completely unaware of montage. Nevertheless the principle of montage can be identified as the basic element of Japanese representational culture.

Writing—for their writing is primarily representational.

The hieroglyph.

The naturalistic image of an object, as portrayed by the skilful Chinese hand of Ts'ang Chieh 2650 years before our era, becomes slightly formalized and, with its 539 fellows, forms the first "continent" of hieroglyphs. Scratched out with a stylus on a slip of bamboo, the portrait of an object maintained a resemblance to its original in every respect.

But then, by the end of the third century, the brush is invented. In the first century after the "joyous event" (A.D.)—paper. And, lastly, in the year 220—India ink.

A complete upheaval. A revolution in draughtsmanship. And, after having undergone in the course of history no fewer than fourteen different styles of handwriting, the hieroglyph crystallized in its present form. The means of production (brush and India ink) determined the form.

The fourteen reforms had their way. As a result:



In the fierily cavorting hieroglyph *ma* (a horse) it is already impossible to recognize the features of the dear little horse sagging pathetically in its hindquarters, in the writing style of Ts'ang Chieh, so well-known from ancient Chinese bronzes.

The real interest begins with the second category of hieroglyphs—the *hui-i*, i.e., "copulative."

The point is that the copulation (perhaps we had better say, the combination) of two hieroglyphs of the simplest series is to be regarded not as their sum, but as their product, i.e., as a value of another dimension, another degree; each, separately, corresponds to an object, to a fact, but their combination correspond to a concept. From separate hieroglyphs has been fused—the ideogram. By the combination of two "depictables" is achieved the representation of something that is graphically undepictable.

For example: the picture for water and the picture of an eye signifies "to weep"; the picture of an ear near the drawing of a door = "to listen";

a dog + a mouth = "to bark";
a mouth + a child = "to scream";
a mouth + a bird = "to sing";
a knife + a heart = "sorrow," and so on.

But this is—montage!

Yes. It is exactly what we do in the cinema, combining shots that are *depictive*, single in meaning, neutral in content—into *intellectual* contexts and series.

This is a means and method inevitable in any cinematographic exposition. And, in a condensed and purified form, the starting point for the "intellectual cinema."

For a cinema seeking a maximum laconism for the visual representation of abstract concepts.

And we hail the method of the long-lamented Ts'ang Chieh as a first step along these paths.

We have mentioned laconism. Laconism furnishes us a transition to another point. Japan possesses the most laconic form of poetry: the *haikai* known today as "haiku" and the earlier *tanka*.

Both are little more than hieroglyphs transposed into phrases. So much so that half their quality is appraised by their calligraphy. The method of their resolution is completely analogous to the structure of the ideogram.

As the ideogram provides a means for the laconic imprinting of an abstract

concept, the same method, when transposed into literary exposition, gives rise to an identical laconism of pointed imagery.

Applied to the collision of an austere combination of symbols this method results in a dry definition of abstract concepts. The same method, expanded into the luxury of a group of already formed verbal combinations, swells into a splendor of *imagist* effect.

The concept is a bare formula; its adornment (an expansion by additional material) transforms the formula into an image—a finished form.

Exactly, though in reverse, as a primitive thought process—*imagist* thinking, displaced to a definite degree, becomes transformed to conceptual thinking.

But let us turn to examples.

The *haiku* is a concentrated impressionist sketch:

A lonely crow
On leafless bough,
One autumn eve.

Basho

From our point of view, this is a montage phrase. A shot list. The simple combination of two or three details of a material kind yields a perfectly finished representation of another kind—psychological.

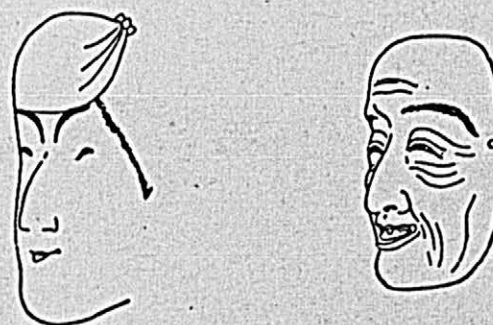
And if the finely ground edges of the intellectual defined concepts formed by the combined ideograms are blurred in these poems, yet, in *emotional quality*, the concepts have blossomed forth immeasurably. We should observe that the emotion is directed towards the reader, for, as Yone Noguchi has said, "it is the readers who make the *haiku's* imperfection a perfection of art."

It is uncertain in Japanese writing whether its predominating aspect is as a system of characters (denotative), or as an independent creation of graphics (depictive). In any case, born of the dual mating of the depictive by method, and the denotative by purpose, the ideogram continued both these lines (not consecutive historically but consecutive in principle in the minds of those developing the method).

Exactly the same method (in its depictive aspect) operates also in the most perfect examples of Japanese pictorial art.

Sharaku—creator of the finest prints of the eighteenth century, and especially of an immortal gallery of actors' portraits.

There is a parallel between his wood-cut portrait of the actor Nakayama Tomisaburō and an antique mask of the semi-religious Nō theater, the mask of a Rozo.



The faces of both the print and the mask wear an *identical expression*.... Features and masses are similarly arranged although the mask represents an old priest, and the print a young woman. This relationship is striking, yet these two works are otherwise totally dissimilar; this in itself is a demonstration of Sharaku's originality. It was with a full awareness that he repudiated normalcy, and, while the drawing of the separate features depends on severely concentrated naturalism, their proportions have been subordinated to purely intellectual considerations. He set up the essence of the psychic expression as the norm for the proportions of the single features.

Is not this process that of the ideogram, combining the independent "mouth" and the dissociated symbol of "child" to form the significance of "scream"?

Is this not exactly what we of the cinema do temporally, just as Sharaku in simultaneity, when we cause a monstrous disproportion of the parts of a normally flowing event, and suddenly dismember the event into "close-up of clutching hands," "medium shots of the struggle," and "extreme close-up of bulging eyes," in making a montage disintegration of the event in various planes? In making an eye twice as large as a man's full figure? By combining these monstrous incongruities we newly collect the disintegrated event into one whole, but in our aspect. According to the treatment of our relation to the event.

Thus we have seen how the principle of the hieroglyph—"denotation by depiction"—split in two: along the line of its purpose (the principle of "denotation"), into the principles of creating literary imagery; along the line of its method of realizing this purpose (the principle of "depiction"), into the striking methods of expressiveness used by Sharaku.

(Continued on page 8)

The Cinematographic ...

(Continued from page 7)

A shot. A single piece of celluloid. A tiny rectangular frame in which there is, organized in some way, a piece of an event.

"Cemented together, these shots form montage. When this is done in an appropriate rhythm, of course!"

This, roughly, is what is taught by the old, old school of film-making, that sang:

"Screw by screw,

Brick by brick..."

Kuleshov, for example, even writes with a brick:

If you have an idea-phrase, a particle of the story, a link in the whole dramatic chain, then that idea is to be expressed and accumulated from shot-ciphers, just like bricks.

"The shot is an element of montage. Montage is an assembly of these elements." This is a most pernicious make-shift analysis.

The worst of it is that an approach of this kind does actually lie, like an insurmountable street-car, across the potentialities of formal development. Such an approach overrules dialectical development, and dooms one to mere evolutionary "perfecting," in so far as it gives no bite into the dialectical substance of events.

In the long run, such evolutionizing leads either through refinement to decadence or, on the other hand, to a simple withering away due to stagnation of the blood.

The shot is by no means an element of montage.

The shot is a montage cell.

Just as cells in their division form a phenomenon of another order, the organism or embryo, so, on the other side of the dialectical leap from the shot, there is montage.

By what, then, is montage characterized and, consequently, its cell—the shot?

By collision. By the conflict of two pieces in opposition to each other. By conflict. By collision.

From the collision of two given factors arises a concept; linkage is merely a possible special case.

So, montage is conflict.

As the basis of every art is conflict (an "imagist" transformation of the dialectical principle). The shot appears as the cell of montage. Therefore it also be considered from the viewpoint of conflict.

If montage is to be compared with something, then a phalanx of montage pieces, of shots, should be compared to the series of explosions of an internal combustion engine, driving forward its automobile or tractor: for, similarly, the dynamics of montage serve as impulses driving forward the total film.

These are the "cinematographic" conflicts within the frame:

Conflict of graphic directions.

(Lines—either static or dynamic)

Conflict of scales.

Conflict of volumes.

Conflict of masses.

(Volumes filled with various intensities of light)

Conflict of depths.

And the following conflicts, requiring only one further impulse of intensification before flying into antagonistic pairs of pieces:

Close shots and long shots.

Pieces of graphically varied directions. Pieces resolved in volume, with pieces resolved in area.

Pieces of darkness and pieces of lightness.

And, lastly, there are such unexpected conflicts as:

Conflicts between an object and its dimension—and conflicts between an event and its duration.

These may sound strange, but both are familiar to us. The first is accomplished by an optically distorted lens, and the second by stop-motion or slow-motion.

The compression of all cinematographic factors and properties within a single dialectical formula of conflict is no empty rhetorical diversion.

To regard the frame as a particular, as it were, molecular case of montage makes possible the direct application of montage practice to the theory of the shot.

And similarly with the theory of lighting. To sense this as a collision between a stream of light and an obstacle, like the impact of a stream from a fire-hose striking a concrete object, or of the wind buffeting a human figure, must result in a usage of light entirely different in comprehension from that employed in playing with various combinations of "gauzes" and "spots."

Thus far we have one such significant principle of conflict: the principle of optical counterpoint.

Let us return to one of the most fascinating of optical conflicts: the conflict between the frame of the shot and the object!

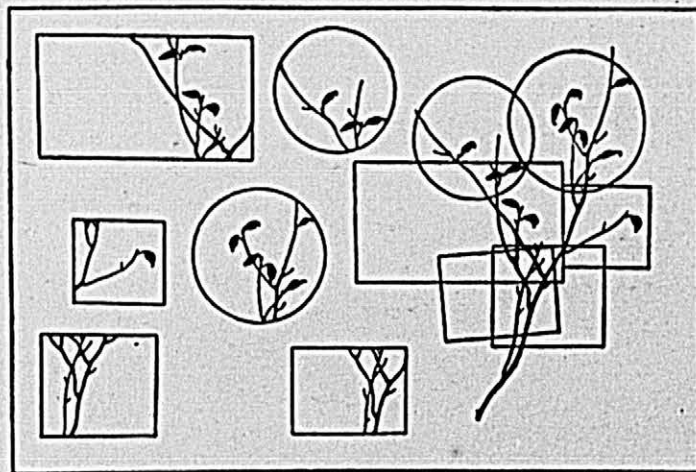
The camera position, as a materialization of the conflict between organizing logic of the director and the inert logic of the object, in collision, reflects the dialectic of the camera-angle.

In this matter we are still impressionistic and lacking in principle to a sickening degree. Nevertheless, a sharpness of principle can be had in the technique of this, too. The dry quadrilateral, plunging into the hazards of nature's diffuseness...

And once again we are in Japan! For the cinematographic method is used in teaching drawing in Japanese schools.

What is our method of teaching drawing? Take any piece of white paper with four corners to it. Then cram onto it, usually even without using the edges (mostly greasy from the long drudgery!), some bored caryatid, some conceited Corinthian capital, or a plaster Dante (not the magician performing at the Moscow Hermitage, but the other one—Alighieri, the comedy writer).

The Japanese approach this from a quite different direction: Here's the branch of a cherry-tree. And the pupil cuts out from this whole, with a square, and a circle, and a rectangle—compositional units:



He frames a shot!

These two ways of teaching drawing can characterize the two basic tendencies struggling within the cinema of today. One—the expiring method of artificial spatial organization of an event in front of the lens. From the "direction" of a sequence, to the erection of the Tower of Babel in front of the lens. The other—a "picking-out" by the camera: organization by means of the camera. Hewing out a piece of actuality with the ax of the lens.

And so, the permeation of Japanese culture by a pure cinematographic element—its basic nerve, montage.

Academic Freedom...

(Continued from page 2)

The liberal retort is quick here. Meaningful climates for education is a nebulous phrase. Just what do you mean by that? For one thing, people should be encouraged to think for themselves instead of graded by the regurgitation of the professor's line. For another, the student should know that the university places prime emphasis on the development of critical ideas, that academic freedom means the freedom to try on all philosophic and existential positions. University should be the source of criticism and animism of our university are reduced revolution, where ideas are valued

for the truth they contain rather than the person who expresses them. It is a climate which, to be healthy and free, must be antagonistic to the prevailing social and cultural patterns. For those who claim a neutral role for the pursuit of truth, they need only look at the present ideological function of the university.

Are not the faculty in the long run the real conservatives at our university? Are they not the ones with income and status interests to protect? A fine state indeed when the mech- to these considerations alone! It is well known that conditions of attaining Master's degrees are much more stringent today than they were ten

years ago. It is true that more information is needed, but it is also true that more teachers means less research funds to go around. The faculty will surely be indignant at any such charges being levelled

against them, but if the case is not so, the question still remains to be answered: why have they done nothing to bring about meaningful change in the states of our universities?

The Review

published every Friday in the McGill Daily, the Review is a magazine of political, social and cultural comment.

Editor: Stephen Schoeter

Assistant Editors: Tzip Corber and Barry Tarshis

Contributors to this issue: Bob Chodos, Lee Plotek

The following programs were passed at the last CUS Congress in September, 1966. They have been incorporated by the National Secretariat into individual programs called Program Outlines.



PROGRAM OUTLINE

They have all been sent to the individual members of CUS for local study and action through the various Student Councils. At present writing, McGill has no CUS chairman and has not initiated any action on the programs.

University Finances

On Campus Awareness Programming for UNAC

To develop an understanding on campus of the ramifications of the idea of universal accessibility, particularly its relation to the type of educational reforms that will be necessary to overcome social and motivational barriers to accessibility.

Community Action for Universal Accessibility

To get the members of the post-secondary learning community to begin a dialogue with various groups in the outer community in order to gain public understanding and support for universal accessibility.

Interregional Scholarship Exchange Plan

To enable Canadian students to spend a year in a different academic setting and to develop an increased awareness of their country — of its diverse communities and regions.

Study of Government Aid to Technical Institutes

To clarify the current financial and political situation of technical institutes, define the extent of their autonomy from government control, and lead to pressure for changes considered necessary as a result of the study.

Approaches to Provincial Government

To elicit a firm public commitment from the provincial (and federal) governments and political parties to both short and long-range concrete programs leading, in the definite future, to the implementation of universal accessibility.

Services

Nationwide Student Discount Service

To develop existing local student discount services into a national discount plan available to students throughout Canada.

Yearbooks: The Annual Dilemma

To provide information and guidelines in order that member associations may seriously re-examine the desirability of costly student annuals.

Travel: Getting Around Europe

To provide at student prices a flexible program of student travel within Europe.

Travel: In Canada "A" — Expo Accommodation

To enable CUS members to attend Expo at absurdly low prices.

Education

Democracy in the Academic Community

To study the power structure within the universities and technical institutes and pressure for their democratization. To develop programs which will encourage the creation of a true community of scholars.

Open Decision-Making in the University Community

Ultimately to change the nature of the decision-making bodies of our post-secondary institutions. The short-run of the program is aimed at showing the taxpayers of Canada the highly unrepresentative nature of most Boards of Governors.

Operation: University Governments

To provide guidelines and reports on the progress of committees studying university government. This program also ties in with the resolution concerning Democracy in the Academic Community and the Victoria study on student government structures.

Course Evaluation Report

Establish procedures for the administration of course evaluations and anti-calendars. Provide guidelines, information, and reports in order that this activity may tie in with the students' role in policy making and student-faculty-administration relationships.

Social Barriers "Free School"

To provide a model of a democratic learning community in which teachers and students jointly pursue knowledge. To induce a critical awareness in the participants of the inadequacies of the present system, particularly in relation to socio-economic and psychological barriers to accessibility.

Trimester Study

The coordination of the ongoing study of the trimester system.

International Affairs

China — Education and Action

- 1— To educate students about the People's Republic of China and Canada's policies towards China.
- 2— To change Canada's policies towards China.
- 3— To augment the university courses on the People's Republic of China.

China Research

To undertake research and study into the People's Republic of China. To stimulate discussion of China on the campus.

World University Service of Canada

To "urge reform in the structure and policy of WUSC in accordance with the spirit of Working Paper No. 29" and to investigate and "evaluate the ability of WUSC to respond to the need for change and democratization of its structures."

The CUS Zimbabwe Scholarship Fund

That local campuses raise sufficient funds in order to support 10 continuing scholarships for Zimbabwe refugees to study in Africa, or if this proves impossible, to study in another country.

Zimbabwe — Education and Action

To make students on campuses aware of the violation of fundamental human rights of the black majority in Zimbabwe — to make students aware of the violation of academic freedom at the Universities in Rhodesia — to inform students of the Rhodesia situation in general — and Canada's policy on Rhodesia.

National Affairs

Reports on Technological Institutes

A response to the needs of technological institutes as full, or potential members of the CUS.

Voting Age

To have the voting age lowered to 18 federally and in the 10 provinces.

Indian Affairs and the CBC

To do something about the breakdown of communications between the Indian and non-Indian population of Canada.

Study of the Canadian Indian

Seminars to educate the University population and the public about the Indian and the difficulties faced by him. The short-range program is to create an awareness of the Indian, the misconceptions of him by the public and to seek means of a cooperative endeavour to tear down the Buckskin curtain.

Spotlighting... the Cornell Wonder by DAVE CARIN

Jerry Kostandoff

What would an aspiring dentist be doing at a hockey rink, besides looking for prospective customers? Well, there's one guy enrolled in the School of Dentistry who spends a lot of time risking his own teeth instead of playing with those of others at the local clinic. His name of course is Jerry Kostandoff, a third year Dentistry student, and an outstanding right winger for the Redmen hockey squad.

"Kosty", as he is referred to by his teammates, is no stranger to the McGill hockey scene, for this is his third campaign with the Redshirts. He came to the local shinny rinks direct from Cornell University and is currently enjoying his most productive season with the big Red Machine.



Kostandoff is a classic example of a small town kid who made it big with the help of his hockey talent. He played town and high school hockey in Galt, Ontario and stood out so prominently that he attracted a scholarship offer from highly regarded Cornell of the Ivy League circuit. He played there for four years on a line with two other Canadians, and

obviously made his presence felt, for he earned "All Ivy" recognition and honourable mention in the "All East" balloting.

"Kosty" is an adaptable type of player, who can flourish in both the American and Canadian game. Commenting on the differences between the brand of hockey played in the US college ranks and the SIHL, Jerry noted that "the big difference is in body contact. In the States it's more of a skating and passing game, while here we play NHL rules and hit a lot more."

"The calibre of play is probably the same, but if a Canadian college played an American team using their rules, the US college would probably win... They all have Canadian players anyhow. Naturally, if Toronto went below the border, they'd beat any team down there."

Kostandoff packs a solid 180 pounds into his 5'11" frame, and is ideally suited to the hard hitting Canadian game. He spends most of his time on the ice patrolling his wing, but also plays back at the blue line when duty calls. He is often used on the point when the Redmen enjoy a man advantage situation, and it is from this position that his cannon like drives give opposing goalies jittery knees.

"I enjoy blasting the puck at a goaler," said Kosty, "and I enjoy scoring goals. I think that the best shot to use is the slap shot if you can get it away fast, and on the power play this year I've been pretty lucky to score a couple of times."

Kostandoff is not the only Redman who has been playing fine hockey of late, but he is the only team member who can boast of marital status. He fielded the relatively loaded question of whether or not his married life has affected his play with the following retort.

"I really don't feel any difference playing hockey... I try to play as hard as I can whenever I'm on the ice. Even if Joanne is in the crowd, I don't think I'm distracted — we don't discuss hockey too much at home."

Jerry is a real booster for college hockey. He sees it as a fun way to get some exercise and notes that the college game has a tremendous advantage over the Junior A and minor pro leagues, in that "it lets you get an education while you continue on in sports." He has no ambition to play professionally and is undecided about specializing after getting his general degree.

"The longer I stay in Montreal, the more I like it... I may practice here, in the States, or back home, it depends on a lot of things."

Kosty has one more year with the Redmen after this campaign, and it's hoped that he will be around to repair the choppers of his younger Redmen mates in the years to come.

West Island recruits sink ice Indians 6-4

by SEYMOUR KAUFMAN

Preparing for next week's important battle with Loyola, the hockey Indians were scuttled 6-4 by the West Island Royals of the Metro Junior B League in an exhibition game Wednesday night at the Winter Stadium.

The Tribe would probably have come away with a victory had they not lent their entire third line of Doug Crossley, Mike Corber and Jeff Marshal to the understaffed Royals for the second and third periods. The trio, who had counted the first Indian goal by Crossley early in the opening stanza, came back to haunt their former teammates with each player netting one goal for the Royals. Other West Island marksmen were Dan McCann, Steve Benoit and Joe Brown.

Besides Crossley the only other Indians to outfox goalie Wayne Woods were Ken Sutherland, and big guns Pete Kneeland and Rick Walker. After his poor effort against Université de Montréal, caused mainly by the long layoff caused by the Christmas holidays, Kneeland seems to be rounding back into the form that made him the Tribe's number one threat during the first half of the season.

Tribe goalie Jack Cushing delighted the sparse crowd with a brilliant acrobatic display between the pipes. The Indians' general manager and sub-goalie, who all season long has played in the shadow of stalwart Al Cleven, turned the spotlight on

himself this night with numerous diving stops and dramatic last second saves that would have made even a dean of acrobatic netminders like Glenn Hall jealous.

The Indians now await the coming next Wednesday of the Loyola JV's and even the most optimistic of the prognosticators could not allow the Tribe much of a chance of defeating the lofty Warriors. However if the Indians can shore up their defence and get a reasonable effort from goalie Cleven getting a strong two-way game from all three forward lines, the inter-tribal showdown should prove the game of the year.

Smoke Signals: Head coach Len McDougall attempted a comeback effort when he donned the skates... the mentor was a going concern even though his backchecking left a little something to be desired... popular Indian Bob Crutchfield earned his first point since last November when he assisted on Sutherland's tally... unfortunately his many fans weren't there to congratulate him on his feat.

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E-204

Change in executive: Jack Hirschberg has been appointed Publicity Manager of the Psychology Club.

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McGill University

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The third lecture of the Series:

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ON SATURDAY NITE THE REDMEN WILL FISH FOR THEIR FIFTH VICTORY OF THE SEASON...



Copp expects scoring explosion

by LAWRENCE HAIMOVITCH
Sports Editor

The hockey Redmen, who have dropped their last three SIHL starts, will have a chance to regain their winning ways when they host the eighth place McMaster Marlins Saturday at 8 pm in the Winter Stadium.

The game marks the first home game for coach Dave Copp's skaters since they downed Laval Rouge et Or 6-4 on January 17. Redmen dropped three straight decisions on the road but Copp is optimistic that the team will start clicking in the four game home stand which sees Redmen meeting McMaster, Queen's, U of M and Guelph.

"There aren't many pro teams that have to play three road games in five days", Copp noted yesterday, "and it's especially tough when you have to keep up with your academic work also".

Redmen have lost just once in their four outings at the Winter Stadium and a return to friendly confines could be the desired tonic to get the team going again.

Since the 6-4 victory over Laval, the Redmen scoring guns have been held to only five goals but Copp feels the team is long overdue for a scoring explosion.

"We just haven't been taking advantage of our chances", says the coach, "but I am sure that with a little determination we'll bust out of this slump."

Kerner shelved

Redmen will have to do without the services of Skippy Kerner, who has stretched ligaments in his knee. Although Copp will be forced to shuffle the lineup, the enforced layoff could bring Kerner out of his season-long scoring drought. The pint sized center has paced the Redmen attack in the past two years but has managed just one goal in SIHL play thus far.

Kerner's replacement will either be Les Rombough, who saw SIHL action for the first time at Laval since the season opener, or hardworking Terry Harron, who has watched from the stands since he suffered an oral injury at practice two weeks ago. Rombough is still not in top shape while Harron will be forced to

wear a football helmet to protect his loose teeth.

John Rattee and Rick Moore are slated to skate with Hawk Taylor on the first line while Bert Halliwell will center the second trio with Harry Griffiths and Rick Gordon on the wings. Either Harron or Rombough will pivot a third line between Jean Dupéré and Roger Helal.

Copp had a kind word for Gordon who has fired five goals this year and who "played his best game of the year against Laval."

The Redmen defensive corps will take on a new look with the addition of Jerry Kostandoff along the blueline. Kosty is not exactly a stranger to this post, with bits of two seasons' experience there. He will join steady Rod McCarthy to form one pair while Brian Kelly and Courtney Pratt will comprise the second duo. Ralph Langevin will serve as the spare rearguard.

Marlins are threat

The Marlins have won three out of their eight starts with one of those victories a stunning 2-1 win over Toronto Blues. This might have stamped the

Marlins as a dark horse for the playoffs but last Saturday they suffered the ultimate humiliation by losing 6-5 to the hapless last place Guelph Redmen.

Copp feels that McMaster represents the biggest threat to the Redmen's chances of making the fourth and final playoff berth. However, he feels that a strong two way effort will bring his charges the fifth victory of the campaign and bring the team's record back to .500.

"We can beat them", says Copp.

SIHL Standings

	P	W	L	T	F	A	Pts
Toronto	9	8	1	0	103	16	16
Waterloo	9	6	1	2	46	24	14
Western	10	6	4	0	44	28	12
McGill	18	4	5	1	37	59	8
Queen's	8	3	3	2	28	38	8
Laval	9	3	5	1	27	57	7
Montreal	10	3	6	1	38	51	7
McMaster	8	3	5	0	30	42	6
Guelph	9	1	7	1	24	58	3

Last Tuesday's game:

Laval 4, McGill 2

Last Wednesday's game:

Waterloo 6, Guelph 3

Friday's games:

McMaster at Laval

Toronto at Waterloo

Saturday's games:

Toronto at Queen's

McMaster at McGill

Western at Guelph

Red swim squad narrowly beaten by Allstar squad

The Redmen swimming team heads for a meet at the University of Vermont tomorrow after being robbed of victory by an Allstar team composed of the best swimmers from local clubs on Wednesday night.

With one event remaining in Wednesday's meet, a 400 yard freestyle relay, the Redmen were leading the talented Allstar team 40 to 39. Then came the relay race and the Allstars gradually gained a lead of a few yards over the Redmen swimmers. Despite a valiant waterchurning attempt by Rainer Macguire to regain the lead, the Redmen lost the race and with it the meet.

Redmen coach Fouad Kamal was disappointed that his team had been beaten, "If Richard Pound and Bill Peers were with us, we would have won", was his only comment. Both Pound and Peers were standouts with the team last year.

The Redmen started off by gaining a commanding 18 to 7 point lead in the first three events. They won the Individual Medley Relay, Chris Mueller and Paul Tchiu came first and second in the 50 yard freestyle; and Rainer Macguire finished a close second in the 200 yard freestyle and first in the 100 yard freestyle.

The unbeatable Bob Bourne won another 500 yard freestyle and divers Roy Gravel and Peter Smith made some good dives but Allstar Yvon Foisy gave them lots of competition.

D. M.

Curling club hosts seven teams in collegiate bonspiel

The Curling team starts its season today by playing host to seven teams competing in the McGill Intercollegiate Invitational Bonspiel.

The curling club is entering three teams in the meet which is being held at the Caledonia Curling Club, 11 Hillside Avenue in Westmount. At 9:30 this morning the A team meets Macdonald, the B team plays Sir George and at 11:45 the C team faces Laval. Playoffs will be held on Saturday afternoon from 1 to 5 pm with the winner getting the Macdonald trophy.

ANGLICAN CHAPLAINCY

SUNDAY, JANUARY 29th. — 10 AM

EUCCHARIST

Fred Sawyer

Lecturer, Dept. of Theology, Loyola
will speak on

"Ferment in the Roman Catholic Church Today"

Canterbury House, 3555 University St.

MEDICAL STUDENT PANEL DISCUSSION

Sponsored by McGill Pre-Med Society

To answer any questions on:

"The Life of the Med and Pre-Med Student"

51/3

TODAY

1 PM

The New Penelope

378 Sherbrooke St. W.

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This week

THE DIRTY SHAMES

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Jan. 27th

9:00 p.m.

Free Beer

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Members \$.50 — Guests \$1.00

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Classified

These ads may be placed in our advertising office, main floor, University Centre, 9 am to 4 pm. Ads received by noon appear the following day except for ads to begin Friday. Deadline for Friday ads is 10 am preceding Thursday.

FOUND

VOTE!

WOULD THE BOY who came to the aid of a girl stuck in the Theta parking lot please phone: 737-8281, to get his ski gloves back.

LADY'S GOLD WATCH found in bookstore. Ask for the cashier..

ONE WELL SHOVELLED parking lot. Many thanks and happy 40th anniversary. Thetas.

HOUSING

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FOR TWO GIRL STUDENTS, clean, newly furnished room with balcony and T.V., near Metro. Kitchen and washer privileges. \$65 a month — 384-4545.

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2½ or 3½ APARTMENT in Lachine or Dorval area for immediate occupancy until May 1st. Phone 844-3805, John, 5 pm to 10 pm.

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TYPING BY EXPERIENCED TYPIST of notes or other categories of typing, at reasonable rates. Call G. Pinchuk, 482-4445.

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ADVERTISING AGENCY needs neat appearing personnel to assist in good will campaign for local dry cleaners. Above average earnings paid daily. Must be bilingual and willing to work between hours of 4 pm and 8:30 pm. Also all day Saturdays. For appointment call 739-0547 between 8 and 9 pm. Ask for Mr. Taylor.

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ALL IMPORTANT QUESTIONS relating to the life of a medical student will receive frank, clear-cut answers from the panel of four present McGill Medical Students as McGill Pre-Med Society presents "The Dynamics of the Life of the Med and Pre-Med student". 5½ Friday, Jan. 27th, 1 pm.

SIGMA DELTA TAU SAYS: Support your kidney. Have a candy. S.D.T. candy sale Monday January 30th. Leacock, Stewart & Engineering Buildings.

HAPPY BIRTHDAY to the blue-bonnetted bird in the cage! Freedom at last? Congratulations from three ornithologists and the car!

CONGRATULATIONS SIGMA CHI on your 40th anniversary from the sisters of Alpha Gamma Delta.

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Operation Host works like this: simply fill out an IBM card available at the Union, Arts, McIntyre and Engineering Buildings between 12 and 2 pm. Students in Europe will also fill out cards and a computer will match hosts and visitors. Any inquiries? See Linda Roffenberg, Union 412.

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Computer dating for McGill students. Write or call for free booklet. Compu-date, P.O. Box 159, Victoria Stn., Montreal 6, P.Q. Telephone: 844-0092 (24 hrs.)



Double Dribbles

by NORM BELL

Strange things happen to athletes when forced to produce on week nights. Twice in the last ten days the basketball Redmen have found themselves faced with mid-week games. Both times the Red and White responded with less than impressive displays.

Ten days ago the Loyola Warriors invaded the Currie Gym court and walked off with a 77-49 exhibition victory. The Warriors got off to a seven point first half lead before the Redmen began to rally. Shelly Zimmer stole the ball twice early in the second half and the rest of the team started to catch fire. The Warriors met the challenge by flipping in a pair of long shots to protect their dwindling margin and the Redmen collapsed as quickly as they had begun.

Coach Tom Mooney said on that occasion that "We're obviously not thinking basketball. We quit". The Redmen

sank less than 50 per cent of their charity tosses. As any playground star will observe, shooting fouls is 90 per cent attitude and 10 per cent ability.

On Tuesday night, U of M came over the mountain to take on the Red and White. Pierre Brodeur put on a spectacular one man show which missed by inches of giving the OQAA Eastern Division tail-enders the victory. This time the Redmen were sharp-shooting as usual, but their floor play left much to be desired.

Sandwiched between these two debacles, the second place Redmen played their best game of the season when they trampled a good Laval five 90-63. The Rouge et Or never had a chance as the Redmen hustled on defence and played a strong floor game while continuing their hot shooting.

The day after the Laval victory, the Red and White had to travel to Kingston to face the defending champion Queen's quintet. Physical and mental exhaustion told the story in that one as the Redmen bowed 82-47.

What does this prove? That the scheduling has been tough? Yes, but more important, that given a few days to recover from the last game and a chance to prepare psychologically, the Redmen can win a greater share of their games and make the OQAA play-offs.

Tonight the Redmen play an exhibition contest against the Chez Paree All Stars, but after this one, they have a week to prepare for the all important home rematch with the pace setting Golden Gaels. Next Friday's contest shapes up as a big one — don't miss it.



THE ALE THAT GOES WITH ACTION

